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THE REVISED NEW TESTAMENT:
ITS TEXTUAL VALUE.

THE crucial test of the value of the new Revision is undoubtedly the purity of the text which it offers. Other parts of the Revisers' task, however important in themselves, are secondary to the duty of providing as correct a representation of the actual words of the original as is possible in the present state of knowledge. It is a question of the utmost consequence, indeed, whether the new renderings which are proposed in so many passages can be sustained. It is a question of scarcely inferior interest whether these new renderings are as satisfactory, in respect of apt expression, as they may be in respect of exact scholarship. For the success of a translation depends almost as much on the art and poetic touch of the form of words in which it is cast, as on its circumstantial accuracy. The hold which King James' Version has retained so long upon the English mind is confessedly due in no small degree to the uncommon charm of its diction, and the felt fitness of the words which it has wedded to the thoughts. Any new revision which aspires to win an equally deep place in English feeling must certainly show something of the same quality. It is a matter of some concern, too, whether those not inconsiderable changes in the phraseology of the Authorised Version, which have become necessary in consequence of modifications that have insensibly taken effect on the English language itself, during the march of two centuries and a-half, are carried through with sufficient tact and self-restraint. But these and other standards by which the claims of a revision will have to be determined come in only after a more fundamental question has been faced. The most exceptional merit in literal faithfulness of translation and in felicity of expression will not save the work of our Revisers from the condemnation of a delusive boon, if it cannot be relied on in this capital matter of the text. It is the first right of the English public to receive at their hands nothing less than a perfectly truthful reproduction of

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the inspired Word in its original form, so far as the materials at their disposal enable them to ascend to that original form.

It is impossible, therefore, to put the character of the new Revision too rigorously to the proof in this capital requirement. When the enterprise was in its infancy, scholars like the present Bishop of Durham were careful to give prominence to the consideration that the permanent worth of its results would "depend in a great degree on the courage and fidelity with which it deals with questions of readings." Now that the work is published, the English press has been prompt to recognise where the first great gain accruing from it should be found. That should appear, as the *Times*, for instance, at once put it, in "the omission of false readings, and the indication of all-important variations in the original text." If there is failure, then, here, there is failure throughout. If, on the contrary, the English text has been cleared of interpolations which have long existed in it; if inadequately supported readings have been marked off as such; if the balance between competing readings has been intimated; if, in short, skilful and unprejudiced use has been made of all that the labours of the critics of the last hundred years have earned for us,—the Revisers have done a service which must distinguish their work as one of signal importance, even should it finally be judged somewhat short, in other respects, of what we ought to have.

How unreasonable it will be to let any disappointment, which other branches of the Revisers' task may provoke, blunt the sense of lasting obligation!—for a service of this kind, if such service has indeed been rendered, can be understood only when the necessities and difficulties of the case are fairly realised. The deficiencies of the Authorised Version are not to be wondered at when its date is considered. These deficiencies, it must at the same time be confessed, are even greater than they might have been. Its history and the lineage of its text make both facts plain. Executed at a time when textual criticism was yet a science unborn; when none of the master minds that painfully constructed the science had yet appeared; when the ancient versions and the Patristic quotations were yet for the most part a territory unexplored; when the primary manuscripts, both uncial and cursive, were, with one or two exceptions, unknown; and when the little that was possessed was neither understood nor esteemed,—King James' Version had scarcely a chance of securing a credible text. Its own original was for the most part the text given in Beza's edition of 1589, and in the edition of Stephens which is remarkable for having first given the divisions into verses—namely, that of 1551. These fourth editions of Beza and Stephens, however, followed the text of Stephens' third edition, the issue of 1550, so important as having first presented anything like a chronicle of various readings. But this last, again, was based on the fourth edition of Erasmus. Thus, if we trace back the genealogy of King James' text, we find it rising from a text which

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became the foundation indeed of all subsequent texts, on to the one known as the *Received*, but which was from the first utterly inadequate. It is needless to describe the character of Erasmus' texts. That of 1516, which was hurried through the press in order to get precedence of the Complutensian, and which he himself speaks of as tumbled headlong into the world rather than edited, was founded on late and inferior authorities—mainly on cursives ranging in date between the thirteenth and sixteenth centuries; and, as regards the Apocalypse, on a solitary codex so imperfect that, in order to fill up certain *lacunæ*, he had to translate the Latin of the Vulgate back into Greek. The improvements which he made in subsequent issues, with the help specially of the Complutensian, did not substantially change the nature of the text. Neither was any radical amendment effected by alterations carried through by the following editors. The materials, therefore, for reaching a good text were both scanty in themselves and poorly handled.

It is disappointing, indeed, to see how much more might easily have been done than was done with what was at hand. Erasmus certainly had many of the gifts which go to make a textual critic, and he was provided with one cursive, the Basle Codex, of the first rank. But he seems to have given it little attention. Neither did he make any effort, as it would appear, to secure some use of the famous Vatican Uncial, although that was within his reach. Stephens, again, is said to have brought together over 2000 varieties of reading in his edition of 1550. But instead of taking advantage of these for the correction of disputable passages, he was content to abide generally by Erasmus, and to retain readings unsupported by his own manuscripts. From Stephens, Beza inherited a considerable wealth of textual matter, and some important authorities. But, though he had in his possession the valuable Uncial D which bears his name, and also the Claromontane Codex D which has been found of such use in the Pauline Epistles, he had neither the knowledge nor the patience to put them to much account. With such a pedigree, therefore, our English Bible exhibits a text of as uncritical a kind as could well be imagined. It rests on weak authority, and contains interpolations, as well as mistakes, due to Erasmus.

The task of reconstructing it, at the same time, is by no means easy. The enormous mass of material which has accumulated ought, in one sense, to facilitate it; but, in another sense, it has added something to the difficulty. We have more than one method of employing this vast material. Critics are not all at one in their textual principles. Has the Revision Committee, then, made thorough and fearless work here? Has it resisted the temptation to minimise the changes which science demands, but which, though seldom affecting points of doctrine, are so very numerous as perhaps at first to stagger the uninitiated? Has it acted, on the whole, on those critical principles which are best accredited? Has it also been sufficiently consistent in the many decisions which it has recorded?

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In order to ascertain how the Revisers have acquitted themselves in these textual problems, it will be necessary to examine three great classes of readings—those inserted *simpliciter* in their text; those inserted in their text, but accompanied by a note upon the margin; and those inserted only in the margin. Each of these groups will be found to raise some questions.

I. We take first those passages in which they give us a new reading, without marginal note or alternative reading. It might naturally be supposed that the number of passages must be very small to which a mode of treatment should apply that leaves the English reader unaware of the possibility of a difference of opinion as to what should stand in the text. We find, on the contrary, that they amount to a very considerable number—a much larger number, indeed, than we were prepared to expect before we had reckoned them up. It deserves, therefore, to be asked, with some seriousness, whether, in the great majority of cases, this procedure has been entirely justifiable or wise.

There are instances where it is so obviously right as to render it almost needless to refer to them. Not to mention the section on the heavenly witnesses in 1 John v., which has long ceased to require comment, we have the confessed interpolation removed from the account of Paul's conversion in Acts ix. 5, 6, and the substitution of (*we*) "*having died*," in Rom. vii. 6, for the "*that being dead*," which, though due apparently only to Beza's imagination, has stood its ground so long in the text. This latter change is of interest both in relation to Paul's immediate line of reasoning, and in relation to his customary doctrine of the law. Here now, as elsewhere, he represents us as dying to the law, not the law as dying to us. But in addition to such very evident cases, there are a good many passages in which the Revisers may at once be admitted to have done right in adopting summary procedure. Among these may be enumerated the omission of the clause, "*who walk not after the flesh, but after the spirit*," in Rom. viii. 1, which gives additional dignity and strength to Paul's conclusion at that great turning-point of the Epistle; and the omission of the words, "*and in your spirit, which are God's*," in 1 Cor. vi. 20, which are at once so poorly supported, and take so much from the force of the charge which is attached to the statement on the sanctity of the body. So is it with the brief, but suggestive and entirely Johannine clause, "*and such we are*," introduced into 1 John iii. 1, on the authority of the great Uncials; and with the change from "*sanctify the Lord God in your hearts*" into "*sanctify in your hearts Christ as Lord*," in 1 Pet. iii. 15, which has an important bearing on Peter's doctrine of Christ's person and his use of the Old Testament. The same holds good on the whole of the new reading, "*in him is the Yea, wherefore also through him is the Amen*," in 2 Cor. i. 20, which establishes the interesting distinction between the *yea* as referring to the promise of God, and the *amen* as signifying the Church's confession of His faithfulness.

The historical books furnish many cases in which the Revisers will be

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generally acknowledged to have warrant for their positive decisions. The following may be specified in Matthew :—The omission of the words "*by them of old time*" in v. 27 ; the substitution of "*righteousness*" for "*alms*" in vi. 1 ; the simple "*Lord save*" instead of "*Lord save us*" in viii. 25, a change intensifying the terror of the disciples ; the deletion of the words "*to repentance*" in ix. 13 ; the substitution of "*he sent by his disciples*" instead of "*he sent two of his disciples*" in xi. 2 ; the omission of the word "*heart*" in xii. 35, which leaves the *treasure* undefined ; the change in xvii. 4 from "*let us make here three tabernacles*" into "*I will make here three tabernacles,*" which brings Peter out so admirably in character ; the omission of the limiting term, "*from my youth,*" in the young man's declaration of his observance of the commandments, xix. 20 ; the omission also of the words "*and to be baptised with the baptism that I am baptised with*" in xx. 22, and of the "*cometh*" in xxv. 6, leaving the midnight cry in its acuter simplicity—"Behold the bridegroom !" So with a number of alterations in Mark, which have the merit not only of truth but also (with one or two exceptions, such as the removal of the mention of the *snow* as the term of comparison in the transfiguration scene) of adding to the graphic touch of the evangelist's narrative. Thus we have the admirable reading "*What is this? A new teaching!*" in i. 27 ; "*as he was entering,*" instead of "*when he was come,*" into the ship, v. 18 ; "*it is a prophet, even as one of the prophets,*" for "*that it is a prophet, or as one of the prophets,*" vi. 15 ; and the very remarkable change from the "*purging all meats*" into "*this he said, making all meats clean,*" vii. 19. In Luke, too, we may notice the introduction of "*his father and his mother*" instead of "*Joseph and his mother*" in ii. 33, where the displaced reading may have arisen under the force of dogmatic fears about the truth of the miraculous conception ; the omission of the clause "*but by every word of God*" in our Lord's reply to the first temptation, iv. 4 ; the deletion, also, of the words which bear that Jesus put the parents and the three select disciples out of the chamber when he raised Jairus' daughter, viii. 54 ; and the very helpful substitution of "*it*" for "*they*" in xvi. 9, which makes our Lord's words about the mammon of unrighteousness clear. In John's gospel we have such examples as the omission of the words in vi. 11, which would make the distribution of the loaves only mediately Christ's act ; and the substitution of "*the Holy One of God*" for "*that Christ, the Son of the living God*" in Peter's confession, vi. 69. In Acts we may point to the "*Joseph*" for "*Joses,*" iv. 36 ; the "*full of grace and power*" instead of "*full of faith and power,*" said of Stephen, vi. 8 ; the change of "*the apostles and elders and brethren*" into "*the apostles and the elder brethren,*" xv. 23 ; the substitution of "*Paul was constrained by the word,*" in xviii. 5, instead of "*Paul was pressed in spirit* ;" the breadth given to Paul's description of his Pharisaism by the change of "*the son of a Pharisee*" into "*a son of Pharisees,*" xxiii. 6.

The Epistles, too, exhibit not a few equally justifiable examples of this final method of disposing of questions of text. We have space to call attention only to a few outstanding instances. Thus we have the omission of the "*not*," in Rom. iv. 19, which shows the grandeur of Abraham's faith in the fact that he *did* consider his own body and his age, and yet did not stagger at what God had promised. In 1 Cor. xv. 44 we have the reasoning rightly given, "*if there is a natural body, there is also a spiritual body*," instead of the bare statement of the existence of two kinds of body. In Gal. iv. 14 the rendering "*that which was a temptation to you in my flesh*" is as superior in point as in authority to the displaced "*my temptation which was in my flesh*." In Ephes. v. 9 there is "*the fruit of the light*," instead of "*the fruit of the spirit*;" and in v. 30 the very welcome omission of the words "*of his flesh and of his bones*." So in the Catholic Epistles we must accept the somewhat puzzling "*ye know this*," instead of "*wherefore*," in James i. 19; the "*humbleminded*," instead of the seemingly more apposite "*courteous*," in 1 Peter iii. 8; and (although the confusion of renderings makes this less clear) the new form of the verse, 1 John v. 13, "*These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God*," by which we are delivered from an apparent tautology in the old text.

It is evident, therefore, that in a very large number of those new readings which have been introduced *simpliciter* into the text the Revisers are likely to have their decisions sustained. Nevertheless, it is probably under this particular head that their textual action will be considered most vulnerable. For there are certainly not a few passages, some of them of interest both doctrinally and critically, in which the text of the new Revision may not unreasonably be felt to be given too absolutely. We do not refer to such cases as the unqualified substitution of "*guilty of an eternal sin*," for "*in danger of eternal damnation*," in Mark iii. 29; or the omission of the familiar words in Matt. v. 44. For, with perhaps a shade of hesitation, these may be regarded as settled. We have in view another class of passages, of which some instances may be given. As regards Matt. i. 25, where the Revisers give us quite rightly, "*a Son*," instead of "*her first-born Son*," there is perhaps enough at the same time in the testimony of the versions and two of the primary Uncials to entitle the English reader to some indication of the fact, that we have here only a *preponderance* of authority. So with the omission of the words "*lamentation and*" in Matt. ii. 18. Their insertion conforms the quotation to the Septuagint, but their omission brings it nearer the Hebrew, and this is preferable. But, in the face of the testimony of authorities like C. D. L., we can only say that it is preferable on the whole. It is questionable whether, in view of the confusion of witnesses, the terms, "*kingdom of God and his righteousness*," in Matt. vi. 33, should be changed without

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explanation. It is doubtful whether the fascination of reading, "*into the sanctuary*," in the terrible picture of Judas in Matt. xxvii. 5, ought to have been so absolutely yielded to. Again, while the graphic reading, "*Why doth this man thus speak? He blasphemeth*," in Mark ii. 7, is strongly attested, it is well to mark that such testimonies as A. and C. are against it. Still more disputable, in view of the division of authorities, is the unqualified adoption of "*If thou canst!*" in Mark ix. 23—a reading, however, which, by showing Christ to have taken up the man's own hesitating words, gives a new point to His reply. It is too much also to represent the omission of the name "*Philip*," in Luke iii. 19, as if it were beyond controversy, when in point of fact some of the best Uncials, at least one of the chief Cursives, and certain versions are for it. The difficulty of deciding between "*I*" and "*We*" in John ix. 4 is too considerable to warrant our accepting, without any explanation, the reading which here again so touchingly unites Christ with ourselves. Much the same is the case with the offhand omission of the "*one*" in John xvii. 21; with the positive adoption of "*during supper*" in John xiii. 2; with the change 2 Cor. iv. 6, into "*seeing it is God that said, Light shall shine*;" with the omission of the "*for ever*" in 2 Peter ii. 17, where we have A. C. L. &c., on one side, and the Vatican and Sinaitic, &c., on the other; and with the substitution of "*wash their robes*" for "*do his commandments*" in Rev. xxii. 14.

In these cases there is sufficient preponderance of testimony in favour of the Revisers' conclusions. But, except on principles which cannot be held to be finally accepted, there does not appear to be so overwhelming a balance on the one side as to entitle these conclusions to rank as final, or beyond the need of explanation. In most, if not all, we should have a marginal note pointing to the real state of the case. Some of them should be given merely as alternative readings. In none of them would it be beyond the mark to give the English reader to understand that there is at least something to be said for the other side.

II. We can do little more than glance at the Revisers' action in the second class of readings, namely, those inserted in the text, but accompanied by marginal notes. Here they are for the most part unassailable. It is with admirable prudence that they deal, for example, with the clause "*without cause*," in Matt. v. 22; with the choice between "*justified by her works*," and "*justified of her children*," in Matt. xi. 19; with the omission of "*strong*," in Matt. xiv. 30, of the clause, "*but this kind goeth not out save by prayer and fasting*," in Matt. xvii. 21, and of the 11th verse in Mark xviii. The same may be frankly allowed in the choice between "*in the prophets*," and "*in Isaiah the prophet*," introducing the quotation in Mark i. 2; in that between "*he was much perplexed*," and "*he did many things*," in the description of Herod, Mark vi. 20; in the question about the omission of the "*blessed art thou among women*," in Luke i. 28; in the alternative readings "*on a Sabbath*," and "*on the second-first Sabbath*," Luke vi. 1; in the

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Bethany or *Bethabara* of John i. 28, and the omissions in John v. 3-5; in the rejection or retention of "*upon all*," in Rom. iii. 22; in the change from "*it was not (or not being) mixed with faith in them that heard it*," into "*because they were not united by faith with them that heard it*," Heb. iv. 2.

The same may be admitted also of certain passages which have been more keenly debated, such as the changed form of the *Gloria in Excelsis* (Luke ii. 14), where the ascertained agreement of the Vatican and Sinaitic along with the other testimonies may form warrant enough for preferring the "*men in whom he is well pleased*." So, too, with the "*let us have peace with God*," in Rom. v. 1.

There are a few passages, however, under this head in which the Revisers' procedure may provoke dissent. Their decision in favour of "*He who*," instead of "*God*," in 1 Tim. iii. 16, is justifiable. But their marginal note is too strong, or too curt. Above all, their disposal of the Lord's Prayer is seriously open to question. As regards the version given by Matthew, it must at once be acknowledged that in rejecting the doxology and attaching an explanatory note, they have acted rightly and wisely. But it is different with Luke's version as it comes from their hands. There is much, indeed, to say in favour of preferring the simple "*Father*," to the familiar invocation, "*Our Father which art in heaven*," although subjective considerations enter considerably into the preference. But it is open to some question whether the evidence in favour of the extrusion of the words, "*but deliver us from evil*," is so strong as it is here supposed to be. Most doubtful, however, is the transference of the petition "*thy will be done, as in heaven, so in earth*," to the margin. It may be that the clause is borrowed here from Matthew or the liturgies. But the evidence against this is stronger, when carefully considered, than it appears to be regarded here. Apart from the question of the natural sensitiveness of feeling on words so sacred as these, the facts of the case give some reason for doubting the wisdom of the Revisers' action here.

III. If we pass to the third class of renderings, namely, those where the old form is retained in the text, and the alternative placed on the margin, we find still less to call for comment. Some critics, especially those belonging to certain Continental schools, will doubtless regard the treatment accorded to the close of Mark, and the section about the adulteress in John vii. 53 to viii. 11, as pusillanimous. The last word, however, is far from having been said on either of these, and nothing could be more suitable to the present state of opinion than the way in which these paragraphs are dealt with here. The same may be said of the rendering, "*God only begotten*," instead of "*the only begotten Son*," in John i. 18, seeing that, however strongly it has commended itself to one or two keen critical intellects, it is yet so far from securing general acceptance. If, again, an error has been made in preferring "*Church of God*" to "*Church of the Lord*" in Acts xx.

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29, or in declining to dispense with the note of destination "*at Ephesus*," in the beginning of the Epistle to the Ephesians, it is an error on the side of caution. Equally well considered is the decision to remit to the margin the omission of the words "*neither the Son*," in the important Christological passage, Matt. xxiv. 36. And similar concurrence may be given to their method of dealing with the varieties in the record of the Lord's Supper; with the choice between "*suffered He their manners*," and "*bare He them as a nursing father*," Acts xiii. 18; with the changes possible in Acts xx. 4, 5; and with the proposed omission of the clause "*and be their God*" in Rev. xxi. 3.

There are some instances, however, in which a bolder course might have been taken. These are not many. But it may be asked at least whether the Revisers have been quite consistent with their own procedure elsewhere, when, for example, they retain in the text (with a marginal note) the words "*which is in heaven*" in John iii. 13; or prefer the term "*Son of God*," to "*Son of Man*" in John ix. 35; or accept "*from Jerusalem*" rather than "*to Jerusalem*" in Acts xii. 25.

It may also be remarked that there are a very few readings which might, perhaps, deserve some notice, but which receive none. There is no indication, for example, of the repeated pronoun, which is the better accredited reading in Eph. v. 27, and which may, therefore, be rendered, "*that he might himself present the Church to himself glorious*." Neither is there any reference to the fact that in the two best and oldest Uncials, the *Holy*, which makes the burden of the adoration of the four living creatures in Rev. iv. 8, is repeated oftener than in the ordinary text, occurring eight times in the Sinaitic, and nine times in the Vatican, and six times in certain other codices.

It is premature to venture a conclusive judgment on the quality of a work of this kind. We are yet too near it to be able to view it as it will yet be viewed. There are so many considerations on which a final estimate must depend, that opinion will be slow to mature. An impartial verdict may be possible only with a future generation. But it is at least as easy to speak with some measure of decision on the merit of its readings as on any of its characteristics. It is pleasant, therefore, to be able to express the conviction that, in the vast majority of passages, the changes will be found changes for the better, and that even a provisional examination is enough to satisfy us that the effort to reach a pure text has been wisely as well as laboriously directed. It is all the more pleasant to be able to say this, if one has the apprehension that not a few of the new renderings, which are successful in scholarly accuracy, may be found defective in that indefinable aptness of expression which makes the charm of a translation.

STEWART D. F. SALMOND.

THE EARLY CHRISTIAN GOTHS—ULPHILAS.

"THE progress of Christianity," says Gibbon, "has been marked by two glorious and decisive victories; over the learned and luxurious citizens of the Roman Empire, and over the warlike barbarians of Scythia and Germany who subverted the Empire and embraced the religion of the Romans." The first of these victories, impressing many as the most illustrious, has been frequently treated in detail. The history of the other, however, in its own nature not less remarkable, forms comparatively untrodden ground. A brief outline of it may be found not uninteresting. Its characteristics and its lessons are of importance in an age like ours, marked by the contact and collision of civilised with savage races in every quarter of the globe.

It is but dimly that we discern the entrance and spread of the earliest rays of Gospel light among the barbarous tribes that hung as a dark cloud upon the northern boundaries of the Roman Empire. The mode of their first reception of the truth was one that strikingly illustrates the beneficent influence of that Providence which compels even the evil passions of men to work out the gracious designs of a Divine will. As in Old Testament times the knowledge that "there is a God in Israel" came to Naaman through the strange instrumentality of predatory bands of Syrians, so, in the times of which we have to speak, the earliest diffusion of Christianity among the various branches of the Scythian family is traceable to their marauding expeditions into Roman territory.

Going back in thought to those troubled times, let us imagine ourselves in one of the Roman provinces in Asia Minor, bordering on the Black Sea. It is the second century after Christ. Signs of Roman authority are everywhere visible. Images of the reigning Emperor appear in prominent places in the towns. Christian churches may be seen, their paucity contrasting with the number and magnificence of the heathen temples. But the number of the Christian disciples is much greater than might be concluded from the fewness of their visible places of worship; for it is still the time of precarious toleration and frequent persecution. In the country districts, nevertheless, they enjoy greater immunity; and, gladdened by the bounty of nature and the love of Christ, they prosper and multiply. Yet no earthly paradise is safe, and these peaceful scenes are interrupted by savage rapine and slaughter. The Empire, still powerful to persecute, is fast becoming powerless to protect. The barbarian hordes, destined by-and-by to overrun its fairest central provinces, have commenced their attacks on the extremities. The waters of the Euxine are furrowed by their keels. They land on the shores of the Asiatic provinces. They attack, plunder, and burn the seaboard towns, and penetrate inland to the country villages. Among

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others, a Cappadocian village is sacked and destroyed. The inhabitants escape to the mountains, whence they watch the burning of their homesteads. But not all escape; some had attempted resistance, but were wounded and overpowered; others had been seized and taken captive at unawares. Christian and pagan are involved in a common fate. And now they are stripped and bound in gangs, and forced to march with their captors to the coast; or the march is by the east end of the Black Sea to the rude and inhospitable regions of the north-west. Numbers perish by the way, but others, the hardier, bear their burden well; the Christians encourage one another to faith in God and patient endurance of present suffering, while at least some of the pagans accept, in the hour of sorrow, that religion which in happier days they had derided and persecuted. Onwards among primeval forests and through vast morasses, whose hidden paths are known only to the barbarian warrior, and across deep, dark, swift-rolling rivers they journey. Even the huge, red-haired Goths secretly wonder at the fortitude of their captives. The Christian captives are at length disposed of in the Gothic camps or villages north of the Danube, or gradually incorporated with the wandering bands that ranged over the regions of the north of Europe with their families.

But though the captives more or less lose their identity by inter-marriage, and become of one race and language with their savage captors, they do not lose their religion. The Latin names may give place to Gothic ones; Ulphilas, or "the wolf," may become the strange patronymic of the gentle Christian missionary; the dress and habits of the civilised Roman may revert to the barbarian simplicity of the forest life; but the knowledge and faith and love of Jesus do not die, the Christian captive becomes the patient, forgiving teacher of the Cross, and leads his captors captive to the Gospel of Jesus Christ.

Thus did the Divine Providence, that ever guides human affairs, bring, even out of the desperate struggles of the nations, the means of the new life and healing of the race. This true story of the ancestry of Ulphilas, the great missionary of the Goths, is repeated, with but slight modifications, in the life of more than one other founder of the true faith, noted or obscure. Neander tells how, somewhat later, and in these regions, the captivity of the British lad Patricius, better known as St. Patrick, was the means of first fixing in his own heart an experimental knowledge of the Christian faith in which he had been educated, and then of engaging his forgiving and self-sacrificing religious zeal on behalf of the heathen marauders who had been twice his captors.

Other influences contributed to spread the knowledge of the new faith. The struggles of Church parties; the persecutions and the martyrdoms which led to the multiplying of Christian disciples within the bounds of the empire, also led, in not a few cases, to their escape to regions beyond. Nor would necessity alone cause this. When we remember how, more than once, the mention of barbarians and Scythians occurs

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in Paul's writings, and how the fact of their constant nearness to the empire was an ever-present cause of anxiety, and a subject of remark in Roman provinces and dependencies; when we think how they were to be met with as slaves, and witnessed as gladiators in every considerable Roman town, we cannot but believe that, to more than one earnest Christian heart, work among them, in their native fastnesses, would present itself as the worthy object of the devotion of a life.

An indication of the extension of Christianity among the barbarians, by 325 A.D., is furnished by the signature of one Theophilus, described as "Bishop of the Goths," appended to the creed formulated by the Council of Nicæa. Beyond his name, however, and the fact of his adhesion to this statement of the Church's faith, we know nothing regarding him.

A labourer more famous soon appeared, Ulphilas, the great evangelist of the Gothic races. We have already traced the origin of the family from which, half-Roman, half-barbarian, he sprang. Of his personal history and private life, little is now known. To his achievements alone is due his place on the roll of the world's heroes and benefactors.

Arduous was the field in which ties of kinship and of pity led him to labour. Not among the civilised, the educated, the refined inhabitants of the Roman provinces, but among the fierce, ignorant, superstitious Goths did he find his appointed and chosen portion of the Lord's vineyard.

In fancy we can trace the probable course of his early life. In one of the villages of Dacia his parents lived. Christianity had come to them by inheritance, as we indicated, from the ancestors who had been carried captive from Cappadocia; and the boy would be instructed in its simple tenets, as preserved among these barbarian, or semi-barbarian, Christians. Sooner or later, quickened by a father's or a mother's prayers, the good seed, by God's grace, fructified, and the great natural endowments of the partially educated youth were consecrated to his life-work. Possibly through wandering Christian teachers or Christian captives, he gained a fuller knowledge of Divine and human lore than was attainable otherwise amid his savage surroundings. By means of the yearly predatory incursions of the wild Goths into the southern lands which owned the Roman sway, increasing knowledge of a life so different from their own, of habits and faiths altogether strange, penetrated amongst the barbarians; and the young Ulphilas, while he regarded with pitying gaze the captives,—exhausted, or perhaps dying from their long and toilsome march,—and sought how he could best relieve their sufferings, would be rewarded with the description of much that would fire his imagination, and fill him with wonder, delight, and longing. At length, as we may conclude, the way opened to the accomplishment of the dearest object of his desire. He succeeded in finding his way amongst the southern Christians, possibly by returning with some ransomed captives; and being certified or recommended by them on account

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of his promising abilities or Christian labours, was received and instructed by one or other of the bishops of the Church. His talents and energy would soon make him conspicuous. Those under whose care he had placed himself could not fail to recognise the important worker God had brought to them. His aptitude for languages led him to qualify himself for what was afterwards one of the greatest achievements of his life. The copy of the Gothic version of the Scriptures, preserved in the library of Upsala, is a deeply interesting memento of this most remarkable man.

Additional education and abundant learning had not on Ulphilas the effect it has on some ardent converts to Christianity; it did not cool his zeal, or divert his energies into scholastic channels. He returned to his people passionately desirous of leading them to the true faith, and at the same time of bringing to them all that was good in the civilisation he had witnessed. There is great difficulty in arranging the chronological order of the events and labours of his life. It is difficult, says Neander, even to fix with precision the time when he first made his appearance as a teacher amongst his people. But though it is impossible to determine the precise order of his public labours, there is complete agreement as to his marvellous influence upon his countrymen, and the beneficent ends to which he turned it; the piety of his life, his self-denying labours, the practical evidences of his benevolence and love, gave him increasing hold on the hearts of his people. He was able to benefit them in some most important respects, and the political advantages he gained for them paved the way for a still more respectful and cordial reception, on their part, of the message of Divine salvation he brought.

Discontent, on the part of the Goths, with the bleak and desolate region which for some generations had been their home, was quickened by the increasing knowledge of the fair and fertile countries of the south. Every year, as they gained in consciousness of their own power, and the effeminacy of the southern races, the temptation increased to make these southern lands their own. This impulse was strengthened by the growing pressure of the still-advancing barbarian hordes who came in succession from the wilds of Siberia and Turkestan. The tribes along the northern frontier of the empire were thus alike attracted and compelled to that westward and southward migration which is the great feature of the first four centuries.

One of themselves, Ulphilas understood the necessities of the position of his people, and at the same time perceived how much easier it would be to win them to acts of peace if they were removed from the barbarising influence of the wild and desolate regions which were their home, and settled in more promising land in close contact with races further advanced than they. Insensibly they would acquire a culture which would change their savage ways. He accordingly sought to obtain, by the peaceful methods of negotiation, what had often before

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been attempted by conquest. His Roman as well as barbarian descent was of great use to him in carrying on these negotiations. It secured for him a more favourable reception at the Roman Court. The Emperor himself conceived a great regard for him, listened with interest and sympathy to his wise and comprehensive schemes for the benefit of his countrymen, recognised his eminent abilities, and went so far as to give him the name of the Moses of his people. Accompanied as he was by chiefs of the Ostrogoths, it was chiefly to his personal influence and efforts that the success of the negotiations was due. It was probably at this time that he received his consecration as bishop, from the hands of one no less distinguished than Eusebius of Nicomedia, afterwards of Constantinople, a bishop of great influence at court.

With earnestness deepened if possible by the solemn rite, and with glad heart and devout thankfulness to God, Ulphilas set out in company with the Gothic chiefs on his homeward journey. On their return to Dacia, no time was lost in making the necessary arrangements for removal. Oaths of alliance and fealty to the empire were taken; the line of route was fixed, and boundaries of territory appointed. And when the winter snows were gone, and the ice-bound Danube, dark and swift, flowed free again, a large division of the Goths, with all their pastoral possessions, crossed the wide stream peacefully under the leadership of their loved and trusted bishop, and settled in the regions appointed, "at the foot of the Moesian Mountains, in a country of woodlands and pastures which supported their flocks and herds, and enabled them to purchase the corn and wine of the more plentiful provinces."

This, however, was only one of the great works of Ulphilas on their behalf. For the wider, more rapid, and more lasting diffusion of the Christian faith among them, he conceived and carried into execution the gigantic work of translating the Bible into the Gothic tongue. The difficulties he had to overcome in accomplishing this were of no ordinary kind. His own exact acquaintance with the learned languages of his day, and critical examination of the Greek and Latin versions of the Scriptures, was the simplest part of his task. He was obliged to compose, for the purpose, an alphabet of twenty-four letters, four of which he invented. Then he had to reduce the whole language to writing, and find or adapt terms which should convey to the barbarians a correct conception of the great truths and narratives of the Mosaic and Christian faiths. By indefatigable labour he succeeded, till, in the words of Gibbon, "the rude, imperfect idiom of soldiers and shepherds, so ill qualified to communicate any spiritual ideas, was improved and modulated by his genius;" and with holy joy he was able to witness the erewhile savages read for themselves the story of God's grace to men. It gives us a surprise to learn that he took the liberty of omitting the Books of Samuel and Kings, judging their effect on his warlike flock likely to be mischievous. It was an outcome of the same spirit which induced

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Luther, a kinsman by race, and co-worker long subsequent, to object to the Epistle of James as inimical to the doctrine of justification by faith alone.

The labours of Ulphilas would, however, have been very unlike those of all benefactors of their race had they been uninterrupted by opposition and persecution. Evil is roused to more bitter antagonism by the success of good. The kingdom of darkness rages in its spite against the blessed activity of the sons of light. And, as often happens, the true designs are concealed, while other issues are raised. By appealing to a variety of jealousies, unsuspecting agents are induced to accomplish quite other results than those they think of, and under colour of even worthy aspirations, the designs of evil are fulfilled. In the present instance, the noble passion of patriotism was impressed into the work of opposing the progress of the Gospel. The fierce Greuthingians, Visigoths, under their king Athnaric, saw with anger and contempt the peaceful arrangement made with the Roman emperor by Ulphilas and the Ostrogoths under their king Fritigern. With the haughty scorn so characteristic of the barbarian races, they repudiated all such safe ways of bettering themselves, boasting alike of their determination and their power to seize and hold, by their own strength, whatever territory they might choose to occupy, without coming under obligations of peace and submission to any one. It is quite possible that a certain amount of envy toward their fortunate brethren may have fanned their patriotic zeal. Unfortunately, the religion which the Ostrogoths had embraced in such large numbers, being of course the religion also of the empire, was regarded by the Visigoths as one of the badges of submission, and, led by Athnaric, they declared fierce war against it. Thus strife raged over the message of peace, and the sword and the spear were called on to expel a power more subtle and penetrating by far than any Roman yoke.

The efforts of Ulphilas, with his clergy and evangelists, had not been confined to their own division of the Gothic family. He had already succeeded in gaining converts among their Visigothic cousins. The persecution, begun by Athnaric, found thus victims among both friends and foes. His mode was direct and summary. "A waggon, bearing aloft the shapeless image of Thor perhaps, or of Wodin, was drawn in solemn procession through the streets of his camp. The rebels who refused to worship the god of their fathers were immediately burnt, with their tents and families." His war against the Gospel had not the same success, however, as his wars against the empire. Many were found among the barbarians who were ready, as a Church historian of the times relates, "to despise the earthly life for the sake of the faith in Christ." And there is direct evidence of the fact that those Gothic martyrs, by their sufferings and death, contributed greatly to the spread of Christianity among their countrymen.

Thus, through good report and bad report, through sunshine and

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storm alike, the great work went on and prospered. The happy fruits described by Athanasius, even previous to 325 A.D., deepened and widened. "Even now, the barbarians, to whom savagery of manner is a nature so long as they worship dumb idols, rage against each other, and cannot remain one moment without the sword. But when they hear the doctrine of Christ, immediately they turn away from war to agriculture. Instead of arming their hands with the sword, they lift them in prayer. And, in a word, from henceforth, instead of carrying on war with each other, arm themselves against Satan, striving to conquer him by the bravery of the soul. And the wonder is, that even they despise death, and become martyrs for the sake of Christ."

Happy in seeing the abundant fruit of his labours, Ulphilas passed from this earthly scene. And by-and-by, for the gigantic enterprise resting upon the Church, God raised up another worker—the distinguished Chrysostom, of whose missionary activity we shall speak in a future number.

ROBERT HENDERSON.

THE PAMPHLET WAR OF 1640-1642.

OF all years in English history, that of 1641 must bear the palm for literary activity on the subject of *ecclesiastical government*. If 1640 be memorable in constitutional history because of the two Parliaments that met in it—the *Short* and the *Long*—we may fasten on 1641 as the most prolific hitherto in the whole range of ecclesiastical controversy. We bring the two facts into conjunction because they are closely related to each other, not only in point of time, but of mutual interdependence. The long-suppressed demand for further reformation in Church and State was at last finding utterance for itself alike in Parliamentary debate and printed pamphlet. The cry was loud and deep, in proportion to the years of tyrannically enforced silence. For an interval unparalleled in English history—from 1629 to 1640, eleven years—the infatuated and misguided Charles I. had attempted the hazardous experiment (which had been risked for seven years by his father, and was to be adopted by his son for the last four of *his* despicable life, not without danger) of dispensing with Parliament, and ruling as an absolute monarch. He had called into full play, as the chief instruments of his government, those three notorious, and lawlessly-conducted tribunals, the Star Chamber, the High Commission Court, and the Council of York, managed by Strafford and Laud respectively, in the civil and ecclesiastical departments. "*Thorough*" was the policy, and it nearly succeeded. It did so for a time very effectively in the conduct of Church affairs. Offenders were unmercifully handled. For having

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written "Zion's Plea against Prelacie," in 1628, Dr. Alexander Leighton (father of the future archbishop) had suffered frightful mutilation of his person; so also had the notable William Prynne, for writing his "Breviate of the Prelates Intollerable Usurpations and Encroachments," in 1635, and others who were obnoxious, for similar reasons, to the prevailing power. But the spell of this cruel and tyrannous régime was soon to be unceremoniously broken, and to Scotland the credit justly belongs. In an evil hour for Charles, the mad attempt was made to force on the people a violent innovation in Church usage. Then came the explosion and crash. By a sudden and fierce revolt, the Scottish people effectually disposed of the miserable experiment. The National Covenant was signed in a couple of months (February and March, 1638) by nearly the whole population; and the famous Glasgow Assembly of the same year, under the able guidance of the great moderator, Alexander Henderson, converted the Presbyterian victory into a solid and irreversible bulwark against Prelacy. The king and archbishop were alike startled and mortified to see their scheme clean swept away with a stroke. Then followed in swift succession the *first* "bishops' war" against Scotland—a silly fiasco—the summoning of the SHORT Parliament, which had to be dissolved, in vexation and disgust, by the king, after only a three weeks' session (April 13 to May 5, 1640); the equally futile *second* "bishops' war" in the course of the same summer, with another collapse of the royal military enterprise; and then, no other choice but another parliament—the LONG Parliament, of twenty years' duration, which assembled on 3rd November, 1640.

A great crisis in Church and State was evidently impending. The question of *Church reform* was coming rapidly to the front, stimulated in no small measure by the triumph of the Presbyterian resistance in the North, which was giving shape and colour to the movement in England. Petitions for radical reform in Church administration were pouring in from different parts of England. In ten days after the meeting of Parliament, anti-Episcopal petitions were presented from Warwickshire, Bedfordshire, and elsewhere; in December came the monster one from London, bearing 15,000 signatures, with language like this:—"Whereas the government of archbishops and lord bishops, &c., hath proved very prejudicial and dangerous both to the Church and Commonwealth, . . . We therefore most humbly pray and beseech this honourable assembly, the premises considered, that the said government, with all its dependencies, roots, and branches, may be *abolished*," &c.,—a sufficient indication how keenly London had felt the sting of Laud's policy; while the "*ministers' petition*," as it was called—signed by 700 clergy of the Church of England, praying that the bishops might be removed from Parliament, and that Presbyters should share in ordination and general ecclesiastical jurisdiction—revealed the uprising of the old Protestant Puritanism, in new strength, through the country at large.

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Then, as now, there seem to have been three parties in the Church of England, though constituted on very different lines from those now existing. The modern distinctions of High, Low, and Broad Churchism indicate mainly what are doctrinal and spiritual divergencies; those of 1641 were more purely ecclesiastical,—at least, the conflict of the time was bringing into special prominence the question of the best methods of Church government and administration. The High Church party maintained the DIVINE RIGHT of Episcopacy, as hitherto established. The intermediate party took lower ground, and while not averse to a limited Episcopacy on grounds of national fitness and expediency, they were desirous of introducing many modifications in worship and polity to suit the requirement of the times, to give the lay element larger constitutional power, and to increase the safeguards of liberty. The third, or as they wished to be called, the *root and branch* party, who wished to assimilate the Church polity in England to that of Scotland as far as possible, were the old Puritans, chiefly Presbyterians after the type of Cartwright, though, as events rolled on, with developments in the direction of Independency. All the three parties were represented in the Long Parliament; but, as the result showed, the third had been returned very strongly. The debates in the House of Commons and the pamphleteering outside seemed to keep pace with one another in 1641. Not only did the press groan, as it has never done before or since, with publications licensed and unlicensed on an ecclesiastical question (and these chiefly of a complexion to betoken the approaching hey-day of Presbyterian ascendancy), but the names of those who mingled in the fray sufficiently indicate the importance and intensity of the crisis. There were Bishop Hall and Archbishop Usher, Lord Robert Brooke, the insignificant little Dutch-Frenchman but great scholar, Salmasius of Leyden, and his yet greater political foe, John Milton (who issued three different pamphlets within three months, following them up closely with two more on the all-engrossing subject of the hour), Edmund Calamy, Stephen Marshall, Dr. Thomas Young, William Prynn, the Scotch Commissioners Henderson, Baillie, Gillespie, and Blair, with a great many others of more or less note. We are indebted, for an elaborate and careful account of much of this literature, to Professor Masson, in his great and valuable life of Milton, with the help of which we shall pass some of it under review.

The war of pamphlets, like the general conflict with the sword, had its origin in Scotland; for the second General Assembly, which met in Edinburgh, 1639, had confirmed the principles and procedure of the great Glasgow Assembly of the previous year, and had issued a number of pungent Acts and declarations. These, with their somewhat provokingly triumphant tone, had roused the ire and fluttered the spirits of not a few of the High Church party in England. The Bishop of Exeter, afterwards of Norwich, the well-known Joseph Hall, felt especially the need of doing something to counteract

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the influence setting in from the north. After a peculiar correspondence with Laud, still preserved in the State Paper Office, he was himself induced to write a treatise which might serve as a manifesto of the High Church party; this was issued in 1640 under the title "Episcopacy by Divine Right Asserted, by Jos. Hall, Bishop of Exon." And when he saw the complexion of the new Parliament, and how the current was beginning to run, he, in January, 1641, issued anonymously (though not anxious to conceal his identity) his "Humble Remonstrance to the High Court of Parliament, by a Dutiful Sonne of the Church"—an echo of the former book, with the tone feebler, if more shrill. It struck, however, the keynote of the conflict, and indicated that the question round which the battle would rage was one of ritual and polity, rather than ritual and doctrine. Hall himself (whose devotional writings are still deservedly held in esteem), while leading the High Church party after Laud was sent to the Tower, was distinctly Calvinistic in creed, like others on the bench, as Davenant of Salisbury, Potter, the "Puritan Bishop" of Carlisle, and many of condition in the Church old enough to retain strongly the tincture of the Synod of Dort in 1618, and who had not yielded to the more recent and more fashionable Laudian school, with its low type of Arminianism and Romeward tendencies. In the same week with Hall's pamphlet there came one from the pen of Alexander Henderson—"The Unlawfulness and Danger of Limited Prelacy or Perpetual Presidency in the Church"—which he issued at the request of some of the London Puritan ministers; and he was emboldened by the state of feeling he found widely diffused to issue another of a like kind on "The Discipline of the Presbyterian Kirk of Scotland." The victorious Scotch army was still in England, and the Scotch Commissioners were in London negotiating their treaty. Henderson and his fellow clerical Commissioners—Baillie, Gillespie, and Blair—were drawing vast crowds as preachers; London was already showing itself strongly Pro-Presbyterian. They were making good use of their eight months' stay in the city, by the press as well as by the pulpit. Baillie, besides printing a new edition of his "Canterburian's Self-Conviction," issued a tractate on "The Unlawfulness and Danger of Limited Episcopacy" in support of Henderson's previous one; while young George Gillespie addressed the public on "The Grounds of Presbyterial Government," and Robert Blair had a dash directly at Hall's pamphlet.

But the main reply to Hall, the volume which was destined to give a name to the whole controversy of the year, and add a new word to the nomenclature of ecclesiastical history in the term "Smectymnuus," was a purely English Presbyterian production, and was issued in March, 1641, with the portentous title-page:—"An Answer to a Book entitled 'An Humble Remonstrance,' in which the Originall of Liturgy [and] Episcopacy, is discussed, and Quæres propounded concerning both; the Parity of Bishops and Presbyters in Scripture demonstrated; the Occasion of their Unparity in Antiquity discovered; the Disparity of the ancient

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and our modern Bishops manifested ; the Antiquity of ruling Elders in the Church vindicated ; the Prelaticall Church bounded. Written by S.M.E.C.T.Y.M.N.U.U.S." The odd-looking name, which undoubtedly enhanced the fame of the brochure, arose out of the simple device of combining the initials of the five authors who shared in its composition : S. M., Stephen Marshall ; E. C., Edmund Calamy ; T. Y., Thomas Young ; M. N., Matthew Newcomen ; and U.U. (*i.e.*, W.) S., William Spurstow. The divisions of the volume indicate this subdivision of authorship, though, as we know from Baillie's letters, Dr. Thomas Young had much the largest share in the production. The whole five held office as clergy in the Church of England, and were afterwards all members of the Westminster Assembly.

Stephen Marshall was generally esteemed one of the best preachers of his day, and originally held a vicarage in Essex.

Edmund Calamy, next in age, has had a longer and wider reputation on account chiefly of his writings. He had been ejected, years ago, from his parish in Suffolk for his nonconformity, and was now a leading London minister of Aldermanbury. Calamy had the honour of declining a bishopric, like his old friend Baxter, at the Restoration, when his other friend Edward Reynolds, with less consistency, accepted the See of Norwich at the hands of Charles II.

Dr. Thomas Young (the Scotchman from Luncarty) will long be known to fame as the early tutor of Milton, and the author of a greatly-esteemed and standard treatise on the Sabbath, entitled "*Dies Dominica*." He was afterwards, by Parliament, made Master of Jesus' College, Cambridge, having for thirty years been vicar of Stowmarket, Suffolk, and then minister of Duke's Place, London.

Matthew Newcomen was vicar of Dedham, Essex ; and having been deprived at the Restoration, ended his days at Leyden, where he was the English pastor.

William Spurstow began his career as rector of Hampden (John Hampden's own parish), Buckinghamshire ; became Master of Catharine Hall, Cambridge ; and was ejected at the Restoration from his parish of Hackney, London.

It is noticeable that all these men were graduates of Cambridge, which had continued to furnish a strong Puritan element to English Church life ever since the days of the noble Cartwright, who, between 1580 and 1590, had secured the adherence of about 500 of the English clergy (trained largely at Cambridge under his own influence) to the famous Wandsworth Presbyterian Directory of Discipline.

This treatise of S.M.E.C.T.Y.M.N.U.U.S., heavy and ungainly in some respects though it be, was evidently the work of no incompetent novices. Addressed to Parliament, as the "*Remonstrance*" also had been, it was fitted to exert great influence and command a wide interest. It was, moreover, too able and scholarly not to merit an earnest and anxious reply. To this the good bishop zealously addressed him-

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self with all his might ; and in the short space of three weeks his facile pen had produced a huge "Defence," to which in a short time appeared a rejoinder by the "Same Smeetymnus," entitled "A Vindication ;" while to this in turn came out at once "A Short Answer, . . . by the Author of the Humble Remonstrance." All this occurred by the month of August ; but in July, Hall had begun to feel the weight of a mightier hand upon him. We must, however, go back a little to indicate where this strong current joined the main stream of the controversy.

The first debate on the Church question took place in the Lower House of Parliament on the 8th and 9th February, 1641, and resulted in the appointment of a committee to report early on the whole subject. The committee reported, on 9th March, the necessity of excluding bishops from Parliament, of introducing a more popular element in Church administration, and a retrenchment and rearrangement of ecclesiastical revenues. A bill for effecting the *first* of these objects was introduced on 30th March in the Commons, and was read a second time in two days after. Owing to the Strafford trial, the third reading was not taken till the 1st May ; and the debate in the Lords was not closed till 8th June, when this "Bishops' Exclusion Bill" was thrown out in the Upper House. The excitement in the country had been intense, and, in view of a possible rejection of this bill by the Lords, another of a much more drastic order, to abolish Episcopacy entirely forthwith, was introduced into the Commons, and read a first and second time on 27th May ; but being referred to a committee of the whole House, it was not pressed further at that time.

In fact there was a lull, if not a temporary reaction on the Church Government question, when the Universities were busy in promoting Conservative petitions, and Williams, Bishop of Lincoln (afterwards the famous Archbishop of York, whose life, by Hackett, is of rare interest), was active with conferences in favour of his scheme of moderate reforms in the Episcopal organisation. But there was no lull in the pamphleteering. The whole year swarmed with Church-reform tracts and works. Among the more noticeable contributions, we may only recall :— in July, a root-and-branch one from William Prynne, the vehement and indefatigable lawyer, on "The Antipathy of the English Lordly Prelacy, both to Royal Monarchy and Civil Unity ;" a somewhat celebrated one, in November, from Lord Robert Brooke (son of the really great and philosophic Fulke Greville, first Lord Brooke), "A Discourse Opening the Nature of Episcopacy ;" while an importation was made from Leyden of the Latin *Dissertation* of Salmasius in reply to the Jesuit Petavius on Bishops and Presbyters.

Meanwhile Archbishop Usher was understood to have drawn out his celebrated compromise or plan for settling the Church of England under a modified Episcopacy, with the King's own sanction—not published, however, in an authentic form till long afterwards, in 1658, when it appeared with the title, "The Reduction of Episcopacy unto the form

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of Synodical Government received in the Ancient Church," an attempt at amalgamating the main elements of Episcopacy and Presbyterianism, which has never been without its charm to many great and good men, like Baxter and Leighton, in later times. As the notion of securing a high model of Episcopacy faded from Hall's hopes, we find him earnestly adjuring the Low-Church Usher to make a strenuous stand against a sheer "root and branch" reform. To this he consented, and there appeared therefore, on 21st May, "The Judgment of Doctor Rainoldes touching the Originall of Episcopacy, more largely confirmed out of Antiquity, by James, Archbishop of Armagh." The Rainoldes here referred to was the distinguished Puritan, *John* Reynolds, of Hampton Court fame (different from *Edward* Reynolds, the compeer of Baxter and Calamy)—a divine of high repute, who was disposed to allow that in the Apostolical Church there was a *fixed* primus among the other bishops or presbyters, who permanently presided over their deliberations. This is the position Usher defends with abundant learning, and was the theory in vogue among the moderate reformers in Parliament, of whom Sir Edward Deering may be accepted as mouthpiece:—"In strict and plain English, I am for abolishing of our present Episcopacy, but withal I am at the same time for the restoration of the pure primitive Episcopal presidency." In opposition to a hierarchial prelacy, he and his party would have had dioceses of about the size of counties, and an ecclesiastical council associated with the bishop, "in the nature of an old constant primitive presbytery."

It was against this and every other form of Episcopal claim that Milton launched his tremendous pamphlets. The first, entitled "Of Reformation touching Church Discipline in England, and the Causes that hitherto have hindered it: Two Books, written by a Friend," was a vigorous and trenchant historical review and criticism, and a vehement denunciation of bishops and all their works. His second was published almost contemporaneously—probably in July, as the former was at the close of May or beginning of June—and was, of course, a slighter performance. But, if brief and hurried, it was none the less a pungent critique of Usher's position: "Of Prelatical Episcopacy, and Whether it may be deduced from Apostolic times, by virtue of those Testimonies which are alleged to that purpose in some late Treatises—one whereof goes under the name of James, Archbishop of Armagh." Milton's third pamphlet (anonymous, like the other two) was an exceedingly severe and even savage assault on Hall, and in support of Young and his other friends: "Animadversions on the Remonstrant's Defence against Smectymnus." Probably the Bishop was too much "taken aback" at the strange handling he had received from this new and vehement assailant to reply at once—possibly he would have preferred not to have replied at all; but it was too damaging to remain unanswered. With the help of his son, he therefore, though not till the following year, came out with "A Modest Confutation," to which Milton retorted in a more trenchantly

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personal style than ever, in an "Apology," or self-defence. This was his FIFTH pamphlet, and wound up the controversy. Meanwhile Milton had issued, about March, 1641-2, his fourth and greatest pamphlet—*greatest not in size, but worth*—the only one to which he put his name, and containing, probably, the most powerful exposition of what a pure and popular Presbyterianism ought to be, in the whole compass of English literature.

It is entitled, "The Reason of Church Government urg'd against Prelaty, by Mr. John Milton : in Two Books." He had in view a curious collection of tracts just issued in a volume from Oxford, "Certaine Briefe Treatises, written by Diverse Learned Men, concerning the Ancient and Moderne Government of the Church," which was meant as a break-water against the surge of "root and branch" opinions. Hooker, Andrewes, Bucer, Usher, Brerewood, and that peculiar Union-enthusiast, the Scotch John Durie, are all called into requisition—though it is chiefly with Andrewes and Usher that Milton deals. By "Reason of Church Government" he means the rationale or theory of it, about which he thus expresses himself in brief :—"So little is it that I fear lest any crookedness, any wrinkle or spot, should be found in Presbyterial government that, if Bodin, the famous French writer, though a Papist, yet affirms that the commonwealth which maintains this discipline will certainly flourish in virtue and piety, I dare assure myself that every true Protestant will admire the integrity, the uprightness, and gracious purposes thereof, and even for the reason of it, so coherent with the doctrine of the Gospel besides the evident command of Scripture, will confess it to be the only true Church government." Alas ! Milton's high ideal was not then to be attained—a Presbyterial polity based on popular suffrage, free from State patronage and control, dependent entirely on moral and religious motives, and not on political or civil penalties for its dynamic force, and seeking to subserve spiritual ends alone, apart from secular ambitions and ecclesiastical bigotedness. He was too far ahead of his times, and the failure to realise his scheme was to him a bitter disappointment, causing him to turn round with fierceness on every party in turn, and making him in the end a strange compound of all the sects of Puritanism after a fashion entirely his own—Anti-trinitarian, yet by no means Unitarian ; a Baptist, but by no means a particular Baptist ; a kind of Quaker Independent, with yet no liking for Cromwell's Ecclesiastical Establishment, and none for the Quaker's peace-principles, but cherishing a large spice of Individualism and Familism in his Church views, and a decided antipathy to an official or paid ministry—in short, a *Miltonite*, "himself alone his only parallel." Meantime his aim in 1641-2, like that of many able and earnest minds around him, was to make short work with Prelatic government in all its forms, and plant a representative constitutional Presbyterianism in its stead. By the time of Milton's fourth pamphlet, this part of the work was virtually in progress. For eighteen months the press had been

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achieving unprecedented feats; and Presbyterians like Ball, Paget, Simeon Ashe, and John Gere, jostled against Independents like Lilburn, Burton, Canne, and Cotton, their publications hurtling like arrows thickly through the darkened air. It was later on that the Independent party was to achieve its fame (not so much, however, by the press as through the Commonwealth army), and meanwhile the Anti-episcopal victory was gained, and the war of pamphlets was done. For (reverting to the transactions in Parliament), when the House of Commons met in October, 1641, after its autumnal recess, it was to find its hands very considerably strengthened for the work of reform. The old bill for excluding bishops from Parliament was reintroduced, debated, and adopted; it was read a third time and passed in the House of Lords in February, 1641-2, and on the 14th of the same month, the King, to the horror of all high Anglicans, gave his assent (under what motives we do not here inquire), and it became law. In the "Grand Remonstrance" presented with its accompanying petition to the King, in December, 1641, there was one article respecting the need for "a general Synod." And on 9th May, 1642, "a bill for calling an Assembly of godly and learned Divines to be consulted with by the Parliament for the settling of the government and liturgy of the Church," was introduced into the Commons, and on 1st June had passed both Houses, and was ready for the King's signature. This process was repeated a second and a third time in the same year; and, the civil war having begun, the Houses, unable to obtain the King's assent to their bill, proceeded amicably by a *common ordinance*, though in face of a royal proclamation from Oxford, to convene the WESTMINSTER ASSEMBLY.

A. H. DRYSDALE.

RECENT EVANGELICAL MOVEMENTS IN RUSSIA.

LORD RADSTOCK AND COLONEL PASHKOFF.

By Pastor DALTON, of the Reformed Church, St. Petersburg.

[TRANSLATED.]

WE now turn to another work of Divine grace in Russia, which has been connected with the name of Pashkoff.

The starting-point of this second evangelical movement is outwardly connected with Lord Radstock's first visit to St. Petersburg during Lent in 1874. A close observer, however, may trace the hidden roots of the movement even further back than this. The mode of life prevalent in the higher circles of Russian aristocracy in St. Petersburg could not satisfy all those who followed it; least of all could it satisfy the religious longings of the soul. The *bon ton* of the Paris *salon* finds no imperfect echo on the banks of the Neva; and if a stranger had

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listened to the subjects of conversation in those *salons* during the Napoleonic period, he might have been pretty certain that something similar was being discussed, though less loudly, in the social gatherings of the Muscovite metropolis. The talk of the day turned here and there on the wonderful biographical romance of Renan, by which the supposed life and work of the Son of God, on the silent banks of the Jordan and beside the shores of the Sea of Galilee, consecrated by His presence, were to be made plain and intelligible on the Parisian Boulevards. Deeper spirits, however, especially among the more gifted ladies, longed for something more substantial, but their Church offered them nothing whatever. They had, it is true, no quarrel with her; they were quite submissive to her rules; they duly participated in the periodical feasts, and piously strove to extract meaning and edification out of the multiplex symbolism of the ceremonies and priestly dresses. Nevertheless, a void was everywhere felt. But by their travels abroad—to England, with its stirring, zealous, religious life; to the picturesque lakes of French Switzerland; to the French watering-places on the shore of the Mediterranean, where many eloquent witnesses for the truth sought restoration to bodily health—they were brought into communication with living Christianity through the beautiful language of *la belle France*, which is more to the Russian aristocracy than a second mother-tongue. The impressions thus received were carried home, laid up in the heart, and deepened by careful study of the Word of God. It is known that this quiet investigation of the Scriptures, and the life thence naturally arising, had been carried on even previous to the arrival of Lord Radstock.

From this evangelical circle a pressing invitation was sent to the English nobleman,—already well known to many of its members through his self-devoted and unwearied labours for the spread of the Gospel—to visit the Russian capital. The zealous disciple recognised in this the call of that Master whom it was his delight to obey. His first appearance was somewhat strange. He knelt in silent prayer, then invited the audience to join him, as in the very simplest speech he lifted up his heart unto God. There was nothing artificial, nothing affectedly solemn in the language or mode of utterance. He spoke in an ordinary conversational tone regarding those things of which his heart was full. His great knowledge of the Scriptures was apparent from the way in which he brought the most remote passages to bear on those he sought to illustrate, though it might have seemed that some violence was occasionally done to the cited portions, in order to make them fit into the place for which they were designed. The passage quoted gave occasion to the speaker, otherwise completely unprepared, to pass on to a new one. The loose threads of the somewhat vaguely expressed argument were all connected with the ever-recurring topic—the blessedness of those saved by Christ—saved *now*, for the Saviour is ever present, and offers salvation to the sinner; and when this salvation

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has once been truly received, he cannot be lost, for the Good Shepherd watches over His sheep.

It is not our intention, however, to deal here with Lord Radstock's theological tenets, or his relation to the ecclesiastical movements of the present day ; still less would we inquire how far his views as to conversion are founded on the Scriptures. He is unquestionably an adherent of Plymouth Brethrenism, though in its less pronounced form. Let us rather consider how this fisher of men used his net in the service of his Master.

Occupying the rank of an English nobleman, he was able to approach the Russian nobility on an equal footing, and consequently to press the truth warmly and heartily home. The oppressive embargo usually laid upon religion, as a subject of conversation in the *salon*, gave way before his unwearied earnestness, and it was felt that such subjects might be spoken about every day, and not merely on the holy days of the Church, and by priests. It was also, perhaps, of importance, though only in a lower degree, that Lord Radstock was able to address his hearers in French and English, with which the Russian nobility are more familiar than German.

But, after all, there is something deeper behind. The worship of saints, and their supposed intercession, as maintained in the Russian as well as the Roman Catholic Church, have an evil effect upon the relation of the soul to the Saviour. Worshippers prefer to address the saints rather than the Saviour, shrinking, in their sinfulness, before the majesty of the Divine Son ; and to this feeling of aversion, His future advent as the Judge of the world adds, as it were, a fresh force. The Son of God is represented as the King of Heaven, surrounded, as in a court, by a crowd of saints ; and as these saints were once partakers of earthly frailty, the worshippers approach them with deeper and warmer feelings of devotion. This has, of course, a more damaging effect on the worship in these Churches than would at first be believed in evangelical circles. In the unapproachable position in which the Son of God is placed, there remains no room for the sinner's Friend ; all blessed and close communion with Him is excluded. Even within those circles in which, before Lord Radstock's arrival, evangelical truth was well known, we have had repeated occasion to remark how the blessed Son of God inspired fear and terror, rather than love. Count Z., a deeply pious and religious man, once owned to me when speaking on 1 John iv. 18, that fear towards the Son was in him more powerful than love.

Lord Radstock said nothing against the "Orthodox" doctrine on this point ; he carefully abstained from any attack upon the Church of the country, and indeed sought to maintain cordial relations with all. At the same time he was able, by the grace of God, to bring the personality of the Saviour, through the warm and loving way in which he expressed himself, almost into personal communication with the seeking and longing souls whom he addressed. So it came to pass with them, as with

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the disciples on a certain occasion, that after they had opened their eyes,—"they saw no man save Jesus only;" the cloudy veil of saints disappeared like the veil of clouds on a morning in spring; they saw before them, in their devotions, Jesus only, as the Light of the world; and felt how graciously He laid His hands upon them, blessed, healed, and comforted them, and forgave their sins. As we are from youth accustomed to such views in Evangelical Churches, we do not readily comprehend what a powerful effect is produced when these truths are first brought home to the members of the Greek or the Romish Church. This side of the truth, moreover, is not presented and emphasised in the teaching of the Evangelical Church as it ought to be. But we need only think of the effect produced by the preaching of Wesley during last century, and of Moody in our own, in order to perceive what results when the Saviour is for the first time brought into close relation with the soul.

There were many who avoided this wonderful man as much as possible, and sought to escape his dealings with the conscience. But the earnest Englishman was not so easily avoided. If he was not received at the sixth hour, he knocked again at the ninth, and renewed his endeavours to effect entrance at the eleventh. For weeks, in the highest society,—in the circles of the nobility in St. Petersburg and Moscow, and even in the distant provinces,—the most frequently recurring name was that of Lord Radstock. Some were enthusiastically in his favour; some derided the wonderful saint; but not unfrequently did Radstock appear in person, and constrain them to listen attentively. What he said was altogether new. If repelled, his words often left an impression which the superficial, mocking remark could not easily efface. Objections, mostly from some repertory of unbelief, were brought forward, but soon disposed of; they were but feebly presented, and still more feebly supported. They did not rest upon earnest conviction, and thus soon fell to the ground. For it is only *conviction*, after all, which induces conviction. Hence the opponent was not unfrequently transformed into a friend, and a friend whose whole life was permeated by the truth he once opposed. Some who came to scoff remained to pray. To this class belongs the man whose name we are about to mention, and who soon became the central point of the movement.

Basil Alexandrovitch Pashkoff is one of the richest men in Russia. In youth he served in the Guards, and had an early introduction to the highest circles of the aristocracy. He was not, indeed, positively hostile to Christianity; but, like too many of the same class of society, he was lukewarm, indifferent. In the glare of the crowded ballroom, and amidst the noise of the house of mirth, there is no place for that God who hides in the darkness, but reveals Himself to the soul in secret in the still small voice. The Russian Bible Society had indeed held its annual meetings in one of the princely halls of his noble mansion; but while this evinced the kindly, generous nature of the owner, it did not necessarily imply a

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warm participation in, and sympathy with, the objects of the Society : it merely meant that he was not opposed to these objects. Into the house of this gentleman Lord Radstock also made his way, but failed to see its master. An encounter was, however, not to be avoided on another occasion. The Word found an entrance to his heart, and, notwithstanding the opposition of the world, retained its hold there. Overcome by the might of the truth, Colonel Pashkoff discovered, like all true disciples, that in losing in this contest, the soul, instead of feeling the shame of defeat, arises with the joy of the conqueror, with peace of conscience, and with the blessed hope of the Christian. Fully decided, he took up the yoke of his Lord and Master, Jesus Christ. The nobility of the man's character was seen in the thoroughness with which, from the beginning, he was ready to confess Christ. He had experienced that it was indeed the wisdom of God and the power of God to all who believe. Naturally enough, at first he followed very much the same course as the instrument of his conversion ; but it was creditable to both that they were so willing to say with the Baptist, in reference to the Master, "He must increase, I must decrease."

As soon as the change was complete, and Colonel Pashkoff had gained possession of the one true comfort of life in becoming Christ's, and Christ becoming his, he was filled with one desire—to live and labour for Him who had first loved him and given Himself for him. With his family, who were at one with him in his purpose, he resolved that he and his should serve the Lord ; and he now waited for the first indications of what would be given him to do.

About this time, Dr. Craig, of the Religious Tract Society, had found his way to St. Petersburg, desirous of doing or helping on some work of usefulness in the Russian capital, on the lines of the Society. The importance of such work was at once discerned by Lord Radstock. The Russian people, it may be remarked, have of late greatly advanced in intelligence. At the beginning of the century, scarcely more than one in a thousand could read. In our day, the increase is enormous : the peasant in the towns is beginning to read the newspapers. At first, however, there existed but little to satisfy this new want, and that little was ill suited really to benefit the people. The Emperor had already permitted the Bible to be circulated in the vernacular language of the country, and it was important that the circulation should be urged forward throughout the whole extent of the vast empire. If, hand in hand with this dissemination of the Scriptures, there could be circulated tracts and publications of a character fitted to counteract the influence of pernicious and revolutionary publications, which had already begun to spread, it was clear that a most important point would be gained. It was proposed, therefore, to publish short tracts presenting the central truths of the Bible, either in a doctrinal form or embodied in narratives. The consent of the new converts was readily obtained ; and although the Religious Tract Society made a most liberal donation to the funds

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of the new association, it was soon surpassed by the large contributions of the Russian friends.

The first meeting took place in my own house, and I was thus able to follow with interest the progress of the new Society. It was instructive to observe the movements of these high-born ladies and gentlemen upon this altogether new field. There was much earnestness and fervent zeal—a tendency to follow, rather too closely, the lines already traced in foreign experience, but which might not prove equally suitable for Russia—and a rather limited acquaintance with the needs of their own population. One might almost say it was necessary, on the part of these representatives of the nobility, to discover the existence of the Russian people; and it was a further step to enter into sympathetic relations with them. The great gulf which had existed between the nobles and people before the emancipation of the serfs had to be bridged over, and the so-called “humanities” in modern education had done nothing to accomplish this. But the hearts of these friends, touched by the religion of Jesus Christ, led them, like Him, to have compassion on the ignorant and those that were out of the way; and they were anxious to stretch out their hands in brotherly help towards their poorer fellow-countrymen. The first attempts, as might be expected, were not too successful. English tracts of approved popularity were translated, but with a painful preciseness which would tolerate no change of the Jameses and Johns of the original into the more current Jacob Fedorovitch and Ivan Ivanovitch of the language into which the tracts were rendered; and consequently, the peasant was somewhat dumb-founded with the curious style of names. Lord Radstock himself wrote a couple of *brochures*, which were translated into Russian; but the Englishman is by no means gifted with the faculty of sympathetically entering into the inner feelings of a foreign people, hence these tracts have not been appreciated as might have been expected. They were composed mostly of Biblical citations; and seeing that the Russian, from his circumstances, is not so well acquainted with the Bible as to understand these, the result to him appeared somewhat hieroglyphical! My experiences in connection with some of these tracts, in my occasional visits to Russian villages, have been both curious and instructive. I do not, however, mention these things to depreciate the work, but to indicate the difficulties which have now been fairly overcome, and also to notice how speedily the flexible and sympathetic Russian nature has surmounted these difficulties.

But the good works of the Pashkoff circle have not been confined to this. A wonderful labour of love, in many directions, has been entered upon, to such an extent, indeed, that the bare enumeration would lead us far beyond our limits. Two examples, however, will not be out of place. A noble opening for Christian work was presented by the outbreak of the late war with Turkey, and the opportunity was seized by many persons connected with the movement, who were everywhere

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found engaged, for weeks and months, in the humblest and most self-denying work. As the first mutilated victims of the passage of the Danube were brought into the hospital at Zimnitsa, I observed a plainly-dressed lady reading the Word of God to a dangerously wounded soldier, and recognised the good Samaritan to be no other than the Princess Y——, who had volunteered for the service, and was known there only under the ordinary name and simple attire of a Sister of Mercy. On another occasion, during a monotonous railway journey, the compartment was converted for the time being into a religious meeting. Those present, all belonging to the higher circles, had left their comfortable homes to render service, as voluntary nurses, after the fashion of Miss Florence Nightingale; and scarcely had they recognised in their fellow-traveller an evangelical preacher from the Russian capital, when out came their Bibles, and hours were spent in edifying research into the depths of the Word of God. The Petersburg movement had made them acquainted with the treasures of the Sacred Scriptures, which they now sought after in their wearisome ride over the Russian steppes.

Special attention was given by those connected with the movement to the prisons. For years, the hours which were formerly devoted to sleep have been spent in visiting those abodes of criminals. And this work has been done in such an unpretending way that scarcely any one would think of recognising, in the gentle and kindly Bible-reader who day after day makes her appearance in the prison-cells, one who bears an honoured and princely name in the Russian metropolis. The same Bible-reader is also regularly seen in her place in the hospitals for those wretched females who, by their sinful lives, have brought upon themselves the most hideous forms of disease. In such circumstances, only a faith which is firm as a rock will hold its grip,—“hoping against hope;” and such a faith is that of these noble disciples. The excellent leader of the movement, Colonel Pashkoff, is at home in this work also, and has many examples to narrate, even in these desperate circumstances, of the wonderful power of Christianity in conquering the heart. Contrary to his own earnest wish, his activity in this department of Christian work has been made public. In the hospital attached to a prison there was found, under medical treatment, a horrible example of the wild revenge of the revolutionists. A student who had belonged to the party was suspected of being a traitor; he was accordingly assailed, and left for dead with several wounds made by a dagger; while, in order to prevent his being recognised, they poured vitriol over his face. The wretched victim was nevertheless rescued alive, and restored through care; but his disfigured countenance had to be covered by a mask to hide it from the view of his fellow-men. At first he seemed impervious to the influence of the truth. But, by a love which believeth and hopeth all things, even his opposition might be overcome. And not in vain was the prayerful effort. The darkness of the benighted soul gradually yielded to the influence of the enlightening Word; the dawn began to

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appear ; and as the poor wretch, an object of compassion, was dismissed from the prison, he was received by his benefactor into his own house. Here he learned to pray, and to read the alphabet for the blind ; he was transferred to healthier country air by Count X——, and he now praises the bitter discipline through which he has been brought, as the way by which he has been “made wise unto salvation.” At the moment when I am penning these lines, a tract written by this poor mutilated specimen of humanity has been handed to me. Two years ago, an atheist and Nihilist,—to-day, in spite of all the suffering through which he has come, a child of God,—he writes in this tract under the title “He loves me,” and finds in such work an occupation worthy of his altered views and life. Such are the possibilities of change by the grace of God !

As a lay preacher, Colonel Pashkoff has shown a far-reaching activity. In drosky stalls, and in factories where the people were allowed to come together, year by year he has carried forward his work, neither discouraged by the great distances nor the close and foul atmosphere in which he has often had to speak,—telling his fellow-sinners, in plain language, of the Saviour he himself has found. He has carefully and sympathetically sought the form of speech most intelligible to his hearers, and in this simple way he discourses to them of the eternal verities,—the truths of the Gospel. He strives to awaken first the consciousness of sin, and then leads them to the Saviour who bestows pardon and peace. The hearers observed that the preacher had himself been awakened to perceive those eternal verities, and that the prophecy of the Saviour was fulfilled in him,—“He that believeth, from him shall flow rivers of living water” (John vii. 38). On Sunday evenings, the people assembled in Pashkoff's own house ; and the splendid apartments which were formerly open only to the *élite* of Russian society for balls and routs, now stood open and were filled to overflowing by crowds—mostly belonging to the very lowest orders of society—who desired to hear the good news of salvation, and who were moved to tears and supplications for relief from the burden of sin. On some evenings the crowd numbered as many as 1300 or 1400. And with what thankfulness did the audience listen to the earnest speaker, who made no reference to the Church, but presented the sincere milk of the Word to those that were indeed but babes in Christ ! Several times have I encountered drosky drivers through the week, from whom I learned that they had been visitors at the meetings ; and they have told me part of the discourse, or quoted passages from God's Word which showed what close attention had been paid, and how the truth had gone home ! Far in the interior of Finland, half-way between St. Petersburg and Torneo, I met a Finnish peasant who said to me, “Pashkoff has done us much good.” I was somewhat at a loss to understand how Colonel Pashkoff's exertions had also reached the Finlanders, but I was informed that amongst his hearers were many Finnish labourers, who, working in St. Petersburg, had learned the Russ, had attended the meetings, and,

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returning to their villages, had carried also the savoury doctrine they had heard in the services.

Colonel Pashkoff does not, however, stand alone in this work. At his side stand Count B——, who is mighty in the Scriptures; another nobleman to whom we have already adverted, in connection with the Stundists, as "Count Bibleman;" the Princess F——, who holds in her own house a weekly meeting for female servants—cooks and washerwomen—and concerning whom one of her hearers said, "She speaks as if she had heard the Lord, and one would think, while she was speaking, that the Lord Himself is present!" It has been a great trial to the Princess to overstep the usual limitations of society in this matter, and to take up a work so unusual for her sex, according to Russian customs. She waited long, as she has told me herself, to see if a preacher would not be thrust out into this part of the field, who might break the bread of life to the hungry. But as none appeared, she was led to take up the work herself.

The movement could not, however, remain unnoticed in the remotest circles of society. The newspapers, have, of course, taken up the matter after their fashion, superficially and with levity, without taking the trouble to acquaint themselves with it more closely. Even the pen of the novelist has been called into requisition. Prince M—— fancied that when he had devoted the well-leaded lines of his "Lord Apostle" to the ridicule of the principal leader of the movement, he would do something towards its suppression; or, if this was not his opinion, he could not withstand the temptation to depict, in a ridiculous fashion, a movement with which he himself has no sympathy. On the other hand, the novel "Sergius Batovrine" * presents a tolerably correct picture, in which the forms of the real personages are easily discernible.

Least of all was it to be expected that the Russian Church would leave the movement unnoticed. It is difficult to say whether the clergy desired to present a counter attraction to the efforts of these popular lay-preachers. It may be that the sad and painful revelations of Nihilism, as a terrible force in Russian life, so startled them as to make them hesitate in seeking to put down a counteractive influence; nevertheless, in many of the larger churches of St. Petersburg and Moscow, lectures were delivered by the highest orders of the clergy, and these were printed and circulated gratis amongst the people in tens of thousands. I succeeded in collecting sixteen such brochures, which are, I believe, pretty nearly the whole number. The most prominent names amongst the Russian clergy are to be found on the title-pages. What we have already said as to the limits of this study precludes us from entering

* This work betrays, in style and plan, the hand of a female; and the writer has evidently had ample opportunity, in the noble house in which she long lived, to become familiar with the principal personages connected with the movement. The other cooked-up production of the well-known Russian *feuilletoniste* has fallen dead from the press. A French translation is said to exist, but I have never seen it.

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more fully into their contents. Suffice it to say that they enable us to understand why the people go in crowds to the lay preachers, who speak so powerfully of sin—who, with such moving power, depict God in His grace as offering, in the Gospel, to forgive our sins, to restore our souls, and to lead us in the path of righteousness for His own name's sake!

In the spring of the past year, the acknowledged leader of the movement, Colonel Pashkoff, in answer to a request made to him, depicted, in a letter addressed to the Rector of the Ecclesiastical Academy, his own spiritual development, and described how he felt called to lead sinners to the Saviour. The letter appeared in the *Church Gazette*, accompanied by a reply from the Rector, M. Yanisheff. The tone of both letters does honour to the writers; it is earnest and courteous, and evinces the mutual respect which ought ever to be shown in controversies upon sacred ground. The contents—diverse as might be expected, being rooted in the different experience and position of the two men—are interesting in a high degree. On the one side is the heartfelt language prompted by the inward experience of one who has passed from death unto life; who knows the freedom with which Christ makes us free; who speaks in the joyful tones of one who cannot wait to know whether his utterances and the testimony to what he feels, square with ecclesiastical standards or not. On the other hand, there is the reserved language of one who is accustomed to regulate all his utterances by such standards, and who is unable to conceive that there is any truth which cannot be regulated by them. There are thus two entirely different modes of apprehension: one leader is like David, equipped with the sling and the stone of faith; the other is encased in the armour of Saul, the ecclesiastical equipment of bygone centuries. Would that there had been granted to both the like measure of freedom, in order to put the matter to the test of practical conviction and Scriptural proof!*

But the attack was not confined within the limits of moral conviction and controversy. It was indeed said, early in spring, that an Anti-Pashkoff Society had been formed, with the object of meeting the new sectaries on the ground of controversy, by public lectures, conferences, disputations, and exhortations. But these plans were never carried out. About that time, it is true, there appeared in the newspapers various anonymous articles directed against the Pashkoff party, but we can scarcely believe, from their contents, that these productions are to be attributed to a society which numbers no less than six priests amongst its members. There is, moreover, a printed letter in our possession, addressed, "To a certain person in St. Petersburg," and consisting of no less than thirty-two pages; this was mysteriously put by strangers into the hands of the persons who had been at Colonel Pashkoff's meetings as they came out into the street. The author of this letter may well have belonged to the Anti-Pashkoff Society; but we must express our

* A translation of Colonel Pashkoff's correspondence with M. Yanisheff may be seen in the *Christian Week* for 21st July, 1880.

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surprise that the society fancied they could suppress or even check the movement by such means. The contents were extremely vague, pointless, and wearisome. The letter, though not very edifying, is not without its lessons. It clearly shows how little the real wants of the Russian people are understood by its professed instructors; how wide is the interval between the citizen and the peasant; and how, by approaching the latter with the love and compassion of the Gospel, his spiritual wants may be met. If the members of the Anti-Pashkoff Society are to accomplish the work of elevating the long-neglected peasantry, they must not forget that genuine religious conviction can only be encountered by conviction of an equally genuine kind.

Externally, however, a seeming success has to be recorded. The Pashkoff meetings have been prohibited; and Pashkoff himself was requested to travel abroad for a time. He returned in the autumn unmolested; but the halls of his princely dwelling are no longer crowded by willing hearers of the Gospel. Still, the circle of those like-minded with himself remains unbroken; they are neither terrified nor dispersed; and suffering will only deepen and impress the truth more firmly on their minds. They still retain their joy of heart, and the same wonderful readiness for labours of love and self-sacrifice in their work for God. The offerings made by some few of these disciples are to be reckoned, year after year, by tens of thousands of roubles. In remote governments, hospitals are being built, which will compare with the best foreign institutions of the kind; houses for labourers, schools, and other institutions for children are rising silently and noiselessly; and thousands of Bibles are being distributed at the cost of these devoted disciples. Lately, at the beginning of winter, and without the least bitterness at the prohibition of Gospel-preaching, one of them erected three soup-kitchens, in which, for a couple of copecks, 1800 persons can be sufficiently fed. While the prevailing poverty and dearth are thus being met, Christian gifts are being distributed in a thousand other ways, with the sole desire that the Lord Jesus should be honoured in the person of the poor and the afflicted.

On another side we see the spirit of the first ages of Christianity re-exhibited amongst these friends, in the warm apprehension of the immediate presence and fellowship of the Master, and in the concord which prevails among the members of the movement. A spirit of peace and joy dwells amongst these Christians. As I was conversing, not long ago, with the Princess F——, regarding this unity in walk and conversation, she said, "We had been in social intercourse with each other for years; we were not devoid of respect for the Church and the faith; but would we had known something about the presence and power of the Saviour! We could converse for the whole winter on the theatres and the Court, but it never occurred to us to ask whether we were saved through the blood of Christ. We took no interest in the most important and sacred things, and our priest never thought of uttering an arousing word."

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We refrain from saying anything regarding the probable issues of the movement with which the name of Pashkoff is connected. This is, in any case, a difficult and delicate matter, but it is especially so in Russia. The present arrest, however, that has been laid on the work is not to be regarded with dismay: there remains abundant encouragement for the prayer of faith and the patience of hope.

PRESBYTERIAN WORSHIP—DOES IT NEED REFORM?

I.

[From a Paper "On the Ceremonial, the Moral, and the Emotional in Christian Life and Worship," by Professor Hitchcock, D.D., LL.D., President of Union Theological Seminary, read at Philadelphia Council.]

CHRISTIANITY, even its bitterest enemies will admit, has been one of the great religions of the world. Is it likewise one of the decadent, spent religions? Is it now losing, whether fast or slowly, its old conquering power, and relaxing its old grasp everywhere? Many men are saying this. And some signs might be so interpreted. Leaving the Latin Church, and leaving the Oriental Churches, all of them, out of the account, is there or not, in our own Protestant Christendom, a real decay of faith? How is it on the Continent of Europe, in Holland, Switzerland, and Germany? How is it in Great Britain? In the United States? Everywhere, I think, most of the great denominations are lamenting, for one thing, a diminished and diminishing attendance upon Sabbath services. And they are complaining, for another thing, that the old doctrines of the Reformation, as we have called them, the doctrines of our earlier Protestant Confessions, are neither so stoutly preached, nor so cordially received, as they used to be. Mistake is easy in regard to such matters, and exaggeration is easy, in our present mood of mind. For one, I think I see both mistake and exaggeration here. And yet I cannot wholly deny the alleged decay. In philosophy, which always rules at last, materialism was never, probably, quite so thoroughly worked out, nor quite so overbearing, as it is to-day. Everything spiritual is very sharply challenged. The air is full of frost. The crops are all gathered in. Nothing saintly or heroic grows any more. Winter appears to be coming on. Is it the final winter of the solar system, the great central sun itself steadily burning out? Or is it only the winter of a revolving planet?

We must not take things too easily, to be sure. Puritanism has been a great factor in history over and over again; and, in some matters of vital moment, has undoubtedly had the right of it. But

Puritanism is discontent, protest, resistance, revolution perhaps; and is liable to be harsh, angular, one-sided. Its fellowship is strict, jealous, intolerant. It is hard on the weak and foolish. It cuts down the number of the saved. The Novatians of the fourth century deserved the rebuke they got from Constantine in the person of their champion at the Council of Nice: "Take a ladder, O Akesios, and climb alone into heaven." The mediæval Puritans were, many of them, dualists. In England, two hundred and fifty years ago, Puritanism and Presbyterianism were not synonymes, neither yet now are they synonymes, there or here. The Westminster divines, the ablest and best of them, were much broader Christians, and much broader Churchmen, than some of us have supposed. At any rate, it is a long while since Cromwell died, and we are now in the nineteenth century, nearing the end of it, with infidel cannon thundering against us all along our line, from wing to wing. The old polemic theology is anachronistic. What we had better have to-day, and must have to-morrow, is an irenic theology, our guns all turned on the common foe. Such certainly is the moral lesson, and such, possibly, the special providential purpose, of this infidel artillery. We have done our part, and have done it well, in pleading for and working up towards the maximum of faith, experience, and character. The time has now come for us to be looking after the minimum. In Christian living we know pretty well *how much there ought to be*. It would now be well for us to find out *how little there may be*. Let us allow the Lord as many helpers as possible. He has none to spare. Whoever is really casting out devils, I will not say in any name, but in the name of Christ, most surely forbid him not. He may not be going just our way; but our way, even though it were the best, is not the only way. Folds may be many, while the flock is one.

Of this common Christian life, which must needs be many-sided and manifold, the lowest type is what may be termed the ceremonial,—lowest, but not low. There is a great hiding of power in it. Consider the Mosaic system. Possibly we may be surprised to see how little there was in it of what we now consider indispensable to the religious life of a people. There was really but very little of instructive, stimulating public discourse, very little of united prayer, and very little apparently of what has been called experimental religion. It was (not exclusively, to be sure, but mainly) a religion of sacrifice. The people stood looking on, while Priests, Levites, and Nethinim performed their offices. Spencer may call it Egyptian. Others may call it puerile. Let us rather call it divine. At all events, it answered a great purpose. In sacred history it conserved monotheism; in secular history it inspired and elaborated the toughest nationality which Rome encountered in all her march around the Mediterranean.

Mohammedanism is also worth studying. We cannot afford to misunderstand a religion which, cradled within eight hundred miles of Bethlehem, under strongly similar conditions of climate, soil, race and

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social state, has become the religion of other races than the one which gave it birth, has endured already for more than twelve hundred years, and though now, like Romanism, weakened, is, like it, probably not very near its end. The Turkish Sultan, arrogating to himself the Caliphate, might be put into an iron cage to-morrow, and Mecca would not be sorry for it. Five times a-day, millions of men would still go down upon their knees on every continent, facing inwards towards the Kaaba. Five times a-day, one little prayer, easily learned, quickly recited, not long enough to be irksome, and yet inexorably required,—this, more than any other one thing, holds the Moslem world to its allegiance.

If Christianity were a body without a soul, its life would not be worth insuring. But neither is it a soul without a body. The disciples of our Lord asked Him for a form of prayer, and He gave it to them. The Ten Commandments they possessed already. The Apostles' Creed had not long to be waited for. These three are the germ of all the liturgies. At first the liturgies were oral, flexible and varied. Not till after the Nicene epoch were they reduced to writing. Later still was the Roman usurpation, with intolerance and exclusion of other forms. Now, in all liturgical Churches, or nearly all, the liturgy is no longer servant, but master. There is too much of it for constant repetition. Liberty of omitting portions not always apposite, is unwisely denied. The absolute exclusion of individual extempore petitions is equally unwise. And the overshadowed, dwarfed discourse would be a great misfortune were good discourse otherwise more likely to be had.

But these abuses of liturgy are no argument against the use. Our present Presbyterian baldness of public service is hurting us, hurting us in many ways which need not be specified. And the hurt is quite gratuitous, since the cause of it is not one of our old Presbyterian traditions. Martin Luther, John Calvin, John Knox, and the early Reformers generally, were liturgists. Even the Westminster Assembly, which was anti-liturgical, set forth its Directory of Worship, which concedes, of course, the liturgical idea. A liturgy, it has been said, is for children. Very well. What place have we now for children but in the Sunday-school? And by what arts of responsive reading, light secular singing, amusing anecdotes, annual parades and picnics, the institution is kept agoing, you need not be told. This whole Sunday-school interest will have to be taken in hand by-and-by for review and revision. Children who now go to the Sunday-school, but not to church, will be brought also to church. And one of these days, though not probably till we are all gone, there will be a form of public service which shall suit the mature and cultured none the less for suiting also the immature and uncultured. In this matter of public worship we have yet to learn, and we shall learn, that what is really best for anybody is best for everybody. No existing Prayer-book satisfies any good Presbyterian. Still less would any good, wise Presbyterian ask to have a new Prayer-book made out of materials that are new. The materials mostly are old; some

of them very old, such as the *Gloria in Excelsis*, the *Tersanctus*, and the *Te Deum*. The Doxology of Bishop Ken, *Praise God, from whom all blessings flow*, is our chief modern contribution to the worship of the ages. Prayer especially is a great inspiration and a high art. Somehow the old Collects put us all to shame. Christendom to-day could better spare any treatise of Athanasius than the prayer ascribed to Chrysostom: "Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world a knowledge of Thy truth, and in the world to come life everlasting." The farther on we get down the centuries, the more precious will be to us the long unbroken melodies of praise and prayer.

I anticipate also a revival of the old Church year. Clear back, close up to apostolic times, we find at least Passover, Pentecost, and Epiphany. Christmas appears not long after. And then the calendar is crowded rapidly with festivals which disgusted our Protestant fathers, bringing the whole system into disrepute. As between Puritan and Papist, we side, of course, with the Puritan. But the older way is better than either. Judaism had more than its weekly Sabbath; and Christendom needs more, and is steadily taking more. Christmas is leading this new procession. Good Friday, Easter, and Whitsuntide are not far behind. These, at least, can do us no harm. They emphasise the three grand facts and features of our religion: Incarnation, Atonement, and Regeneration.

II.

[From Paper "On the Worship of the Reformed Churches," by the Rev. John De Witt, D.D., of Philadelphia, read at Philadelphia Council.]

I SUPPOSE that the Reformation is accurately described in a single sentence as an endeavour, at least, to revive a spiritual and scriptural Christianity. Spiritual truth appealing to the spirit of man; the spiritual God in immediate communion with the spirit of man, and the written Word of God, the infallible rule of the latter in his relations with the former—as opposed to a dominant organisation, through which alone man could approach God, and by which alone spiritual truth could be interpreted, and whose official declarations were above, if they did not supersede the written Word as the rule of faith—these ideas of spirituality and scripturalness formed the theology and polity, and determined the worship of the Reformed Churches.

Out of the reign of these ideas sprang the traits by which our worship is distinguished. These I shall endeavour briefly to describe and defend.

Of these, the *first* is what we call *simplicity*, and what others call *bareness* or *nakedness*. We and these others may agree perhaps in describing it by the statement, that the Reformation, broadly speaking, divorced *worship and fine art*, which had been married in the Mediæval Church.

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Whether we like it or not, this is the statement of an historical fact. The majestic cathedral, the gorgeous vestments of the ecclesiastics, the complicated and imposing ceremonies, the balanced and decorous liturgies, and the enchanting altar-pieces which even now so powerfully impress us, and which sometimes we are tempted to describe as aids to devotion, are not products of the Reformation. In respect to these, the Reformation was destructive. It stripped off decorative ornaments. It regarded them, at least, as useless *impedimenta*; as weights, which could serve only to make difficult and tardy the flight of the spirit of man to its communion with the spiritual God.

Contemplating the simplicity or baldness of the worship we have thus inherited, all of us, it may be, are at times disposed to believe that any changes in the Reformed practice hereafter to be made may well be made on the line of a return to mediæval worship: and the question is often asked, whether the interests of spiritual and scriptural religion may not be promoted by church services among us, in which fine art will lend its treasures to excite devotion.

I do not hesitate to say that the divorce of the fine arts and worship by the Reformation was an inestimable blessing to man. Nor until sin shall have been destroyed may we safely reunite them. Then only will the union be without peril to the human spirit. The new Jerusalem, whose form is perfect, whose streets are gold, whose gates are pearls, and whose adornment is the glory of all earthly kings, may not descend from heaven until man himself is perfected. This, to call it a theory, is the theory on which the worship of the Reformed Churches is based. I hold it to be justified, alike by the nature of fine art and that of religious worship, and by the teachings of the Word of God.

For, what is fine art, considered as a pursuit? It is the endeavour of man, labouring in the realm of matter, to produce or exhibit material beauty. The two terms to be emphasised are the substantive, *beauty*, and the qualifying adjective, *material*. However art may idealise, it idealises within the realm of the material. It cannot be conceived of as existing apart from matter. The products of art are material products. The enchanting melody of music, the moving cadence and rhythm of poetry, the splendid periods of oratory, the glowing canvas, and the speaking marble are indebted for being to the material body and the material world; and however we may talk of the spiritual influence of art, it is severely true, that whoever gives himself to the pursuit or the enjoyment of fine art, so far gives himself to the seen, the material, the temporal. Matter, therefore, and the sensibilities that are most closely related to the physical life of man, describe the domain of art. If it appeals to something more than the *body* (*σῶμα*), it does not appeal to the free, willing, rational, and worshipping *spirit* (*πνεῦμα*). The feelings it awakens are those distinctly of the soul (*ψυχή*). Artistic life and enjoyment cannot, as such, be higher than psychical (1 Thess. v. 23).

But we are conscious of a life not thus connected with matter. There is an element of human nature and of each human person that will survive "the wreck of matter and the crash of worlds." This is the *spirit of man*. It is the spirit that discerns the spiritual God, that is alive to final causes, that perceives and feels the moral relations between man and man. There are qualities and expressions and emotions characteristic of the life of the spirit; just as there are qualities, expressions, and emotions characteristic of the lower psychical life which produces and enjoys fine art. The quality of *holiness* expresses itself in *religion*, and produces *spiritual peace*; just as the quality of *material beauty* expresses itself in *fine art*, and produces *sensuous pleasure*. This spiritual life has to do with qualities and relations not dependent on matter. When I think of beauty as related to fine art, I call up before me the image of something material. But when I think of holiness or God, I rise above the material; I am in the spiritual world.

Observe, then, the terms thus set over against each other. Here is material beauty revealing itself in the forms of fine art, and yielding pleasure; and there is the spiritual quality, holiness, expressing itself in religion, with its characteristic product of spiritual peace. Holiness and beauty! Christianity and fine art! Spiritual harmony and sensuous pleasure! Spiritual relations and material forms! Religion and æsthetics! How wide apart they are! Wide apart, indeed, as heaven and earth, as spirit and matter.

Moreover, it is important at this point to observe, that fine art and the feelings it excites are, within their own sphere, as ultimate as religion and the spiritual emotions. A work of fine art is its own purpose. That it is "a thing of beauty," is its right to be. This is both the justification and the glory of art as a pursuit. Its products are not symbolical. They do not point the beholder to higher things which they prophesy. To quote the words of another, "If there is anything settled in the theory of art, it is that fine art is its own end. It is self-sufficing, self-included and irreferent." He, therefore, violently removes beauty from her proper throne, and forbids to her the mission appointed by her Creator, who refuses to contemplate her as ultimate in her own realm, and reduces her to a symbol and handmaiden. Nor will he fail at last to find, that beauty, just because it is an ultimate quality, having no mission save to be, and by being to bless, is ill-adapted to serve as a symbol or a mere shadow of good things to come, though they are the good things of the spiritual world. These must be ill-represented by artistic forms. For artistic forms, by reason of their beauty, must compel attention to themselves as supreme. Spiritual realities can be best expressed and revealed, not by ultimate and by self-sufficing art, but by prophetic and serviceable symbol.

It is clear, therefore, from the very nature of the two, that fine art must be ill-suited either to express or to excite spiritual worship. It is clear, also, that this statement does not deny to fine art an exalted

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mission. It but points out the boundaries of the realm in which it is acknowledged as supreme. It but asserts that fine art exists to represent in human products the quality of material beauty with which the Creator has adorned the work of His hands; and that existing legitimately to represent natural and material beauty, it must, for that reason, be ill-adapted to express or to awaken the supernatural and spiritual beauty of holiness.

Did time permit, it could be made plain that the history of religions justifies this statement. It could be shown that because "the very calling of art, as a department of effort, is to render sensuous the spiritual," and because man, as a sinner, dislikes and is afraid to contemplate pure spiritual truth, whenever it has been attempted to make religious worship artistic, religion has at last become sensuous, and spiritual realities have been obscured by the means adopted to reveal them.

But the history of one people I may not omit to notice; for it is the history of a people trained by the spiritual God Himself. The teachings of their history are the rule of our faith. I know that eloquence and poetry, wedded to music, were employed by the Hebrew people in religious worship; and so far the Reformed Churches maintain the union of art and religion. But so subordinate to other elements is the artistic element in poetry and oratory, that we do not call poets or orators artists. And it is this very subordination of the artistic element to the higher intellectual and moral elements, that entitles poetry and oratory to places in the services of the house of God. With these exceptions, as to whose employment there is no dispute, it is indisputable that God, at least, discouraged fine art, as a pursuit, among the Jews. And though He appointed a detailed ritual, it is a ritual that makes no artistic appeal to man. It did not impress the Hebrew aesthetically; and care was taken that it should not. The Hebrew life was an elaborate life, and Hebrew civilisation was lofty and complex. But how deficient were the Hebrews in artistic perception! And how utterly barren are their records of mention of artistic products! The prohibition of images of Deity was announced at Sinai. The Cherubim in the most holy place were not artistic representations. "No skill of delineation could make the Cherubim other than unsightly objects to the eye." And if you should select a scene which by no possibility could be made pleasing, outside of Greece, you would select the characteristic act of the Hebrew ritual,—the blood-stained priest at the altar plunging his knife into the victim. Or turn to those great visions in the Word of God, in which alone we see anything like an image of the Deity. Take the latest and sublimest of them all. All of us recall the description of the Son of God and Man which opens the Revelation of St. John. Who, in reading it, has not felt, in some degree, what the apostle felt: "And when I saw Him, I fell at His feet as dead?" Have we not been tempted to think of it as an artistic achievement greater than the *Apollon Belvedere* or the

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Venus Victrix? But the truth is, that it is not artistic at all. As Archbishop Trench has well said: "This description of the glorified Lord, sublime as a *purely mental conception*, becomes intolerable if we give it outward form and expression, and picture Him with this sword proceeding out of His mouth, these feet as burning brass, and this hair white like wool."

So it is with all of the visions of Scripture, that bring man into the presence of God. The impression they leave upon us is ethical and spiritual just because it is not artistic. It is largely to this lack of artistic life and culture among the Hebrews and in the Apostolic Church, that we owe our spiritual religion, our Christianity, with its amazing power to lift man above his material surroundings, and to reveal to him the unseen, the unimagined, but ever-present God. With reverence be it said, we cannot easily tell with what wise pains the God of Abraham secluded His chosen people, and held them back from communion with those who worshipped nature, and whose religion was blent with and expressed by art, and, if He did not forbid by precept, at least prevented by providence, a life of artistic culture or artistic enjoyment. I cannot doubt that the same all-wise and all-merciful God also guided that movement of the Reformation by which the services of the house of God again became unartistic, and the simple, severe—naked, if you please—but spiritual worship of the Reformed Churches was established.

III.

PRESBYTERIAN worship, as it has been handed down to us by a tradition dating back more than three hundred years, is the result of a legitimate but extreme reaction against the materialism of the worship of the Church of Rome.

The first treatise in which Calvin set forth his views on this point dates from 1542, and is entitled: "*La forme des prières et chants ecclésiastiques, avec la manière d'administrer les sacrements et consacrer le mariage, selon la coutume de l'église ancienne.*"* It will be observed that he uses the words *selon la coutume de l'église ancienne*; this shows that Calvin wished to go back to the oldest ecclesiastical tradition. Unfortunately, he has not done this at all, and our Presbyterian worship has scarcely any analogy with that of the early Church; it is in reality a production of the sixteenth century, and Calvin strove to give predominance in it to the Scriptural element; this it is which has given it the power which it possesses, in spite of its defects. Calvin has not by any means been always as thorough-going as his successors. He eloquently insists on the part to be assigned to music in public worship. "In fact," he says, "we find by experience that music, somehow or other, possesses a secret and incredible sort of power to move our hearts,"

* See *Joh. Calvini Opera*, edit. Baum, Cunitz, et Reuss, tom. vi. p. 162, *seq.*

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&c. In this first liturgy, Calvin, after the grand confession of sins, erroneously ascribed to Theodore Beza, had retained a form of absolution. The minister used to say: "To all those who in this way repent and seek Jesus Christ for their salvation, I proclaim that absolution of sins is granted in the name of the Father, of the Son, and of the Holy Ghost." The people used to *chant* the Ten Commandments, and similarly they also *chanted* the Apostles' Creed. It is also said, in this first edition, that the minister *goes up to the pulpit* after the Ten Commandments have been chanted; from which it is to be inferred that, up till that point, he remained before the communion-table. All this was modified at Geneva.

That the Reformation was not at all opposed, at first, to the application of art to sacred uses, is proved by the fact that the music of our old psalms (due to three eminent composers, Lefranc, Bourgeois, and Goudimel) marks a real revival in sacred song during the sixteenth century. The people of the time were struck with the beauty of the tunes. The psalms were sung at the court of Francis I., and the music singularly contributed to make the Reformation popular. But this element of public worship was afterwards neglected. It is evident that a Church, persecuted and harassed like ours in France, had not the leisure to develop its liturgical elements; and the Genevese mind had but little sympathy with the application of art to religious uses.

Our old liturgy underwent numerous modifications at Geneva, under the influence of the Rationalism of last century. Beneath the outward show of a rather cold rhetoric, there may be seen an exceedingly colourless and often very insipid doctrine. Moreover, at the time of the revival of religion during last century, a reaction arose against it; and the non-established Churches which were at liberty to modify it as they pleased, only preserved some portions of it, as, for instance, the confession of sins. Everything was left to the extemporary effort of the minister. The pastor's gown was discarded, and public worship was nearly everywhere performed after the fashion of the Independents. These extremes were bound to produce a feeling of reaction. At the present time, people no longer speak of discontinuing the liturgy, but of changing and improving it. For my part, I do not hesitate to say that this is a leading question for the future of Protestantism among the Latin races.

But some one will bring forward as an objection the simple worship of the Huguenots. Well, I admire that simplicity as much as any one. But simplicity is not baldness: it may be combined with a form both very pure and very beautiful. Besides, in the sixteenth century, simplicity reigned everywhere—in dwelling, dress, table, and private life. Now, comfort, wealth, and elegance have invaded the families of Protestants as well as others; and there is something painful and offensive when it is seen that those who live in houses which are often sumptuous, are content with erecting a place of worship of which the plain

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materials and rude form at once offend the eye of a nation like ours. What shall we say of the manner in which people sing in most of our churches, or, rather, do not sing? Saint Augustine, entering them, would not shed those tears which were drawn from him by the singing of the Christians when, in his youth, he went into their assemblies at Milan. The Reformed, in the little heed they gave to form, made an exception only in the case of pulpit eloquence. This they have never lightly esteemed; on the contrary, they exalt the names of Saurin, Chalmers, and Adolphe Monod. Nevertheless, eloquence also has its dangers and temptations. The discourse of a man has often taken the place due to the worship of God. We go to the *sermon* as the Catholics go to *mass*; and while it is said in the Bible that people went to *worship* at Jerusalem, we go to hear Mr. So-and-so. This phraseology has entered so largely into our mode of speaking about religious matters that nobody wonders at it. The result is a desertion—often lamentable—of our churches when the preacher does not happen to be a man of talent.

What is to be done, in order to remedy an evil so great? Are we, in our worship, to substitute the eminently beautiful in place of the true,—to address ourselves to the senses or the imagination, instead of speaking to the understanding and the conscience? God keep us from that! We shall never renounce that worship which is in spirit and in truth; and if, like our fathers, we should be obliged to celebrate it in a cave of the Cevennes, we would prefer that to the materialistic pomp of a superstitious and idolatrous form of religion.

But we must no longer misread human nature, and condemn its legitimate aspirations. We profess to believe in the restoration of the whole man by Christianity: *omnia in Christo restaurari*. We reject the asceticism which dishonours the body; and we equally reject every system which mutilates nature. We must not, then, proscribe the emotional or æsthetic faculties of man; we must rather consecrate them to their proper use. It is lawful to seek in everything for a figure which corresponds with the background. There is a style of architecture whose harmonious and dignified character suits Protestant worship; why should we despise it? The Bible, which literally is often sublime, accords a very prominent position to music. How then can we condemn its employment in worship, when the Psalmist invites every instrument to praise the Lord?

When we reasonably proscribe the use of pictures and statues in our churches, it is with a motive of an entirely different kind: we wish to counteract every tendency to idolatry, and we feel that every material representation of a Divine Being can only lower the true conception.

After these general remarks, I respectfully call the attention of our brethren to the necessity for maintaining the following points in public worship:—

1. Lay emphasis on worship, as such; and for this end, give to the

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common prayers and to the singing—which is a prayer—their legitimate place, which has often been usurped by the sermon. (Here we by no means discredit preaching; if this were the place, we would rather strongly insist on the necessity for careful preparation.) Worship must be rendered in common.

2. In the written prayers, and in the other acts of public worship, lay emphasis on *the faith of the Church, as such*. If the Reformed Churches on the Continent had in this way given clear expression, in their liturgies, to the divinity of Jesus Christ, expiation by His blood, &c., Arianism and Socinianism never could have entered, as was the case nearly everywhere at the close of last century.

3. Allow the people to share directly in public worship by means of responses, which have *always* been continued in the Christian Church, and whose suppression is strange in those Churches which have been desirous of re-establishing the *universal priesthood* of believers.

4. Re-establish the “ecclesiastical year,” with a well-arranged selection of Scripture passages from the Old and New Testaments—without regard, in this, to the division into chapters, which has no authority, and is so frequently unintelligent. There is a valuable element of variety in those readings; and the re-establishment of the Christian year will affirm our communion with all the Christian Churches which commemorate the same events. (On the Continent, the appointment of the 31st October or the 1st November for commemorating the Reformation has been a happy innovation.)

5. While always preserving liberty to offer extemporary prayers, care must be taken to express, in the liturgical prayers, *what is always to be asked* in public worship, so that the people may not be dependent for this on the preacher, and that there may be no omission of any of the continual wants of the soul, or any of the subjects for which the Church ought to pray. The objection made against the *monotony* of liturgical prayers bears equally against extemporary prayer, for repetition cannot be avoided on the part of the ministers; and we all know, by weary experience, how much the same expressions, often the same ejaculations, and the same melodies are reproduced in certain religious circles, without possessing the authority, the weight, the grandeur of prayers which have been composed by the Church herself, and which have received the solemn consecration of a blessed past. Besides, is it right to subject a whole congregation to the uncontrolled liberty of a minister who will pray in accordance with the mood in which he happens to be for the day, in accordance with the nature of the subject he is treating, and who will run the risk of forgetting the dispositions and the state of the souls of quite a number of his flock?

6. It seems to me absolutely necessary to maintain, in our public worship, those precious elements bequeathed to us by the Church of every age, the *Te Deum*, the *Gloria in Excelsis*, the *Agnus Dei*, the *Sursum Corda*, and many other hymns or prayers, to which should be

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added others borrowed from the Churches of the Reformation. This seems to me of the highest importance, for the three following reasons—First, no greater mistake can be made than to allow people to believe that the grand history of the past sixteen centuries of the Christian Church belongs only to the Roman Catholic and Anglican Churches; it is the common property of all true believers. Secondly, those hymns or prayers which form the most sublime expressions of piety are a touching evidence of the solidarity and spiritual unity subsisting between all the Churches. And, thirdly, there are some unique monuments which cannot be surpassed, or even equalled: an age like ours will be incapable of creating anything simple, grand, and powerful like the *Te Deum*, the *Eine Feste Burg* of Luther, or the *Confession of Sins* of the Calvinistic Churches of France.

7. Lastly, in avoiding ritualistic errors, we must accord to the sacrament of the Lord's Supper the central position it occupied in the worship of the early Church, of which it formed the highest expression. In order to perceive its importance, we must evidently give up the Zwinglian view, which has invaded our Churches, and be able to ask, as Calvin did in the *Form of Prayers* of 1542, "that with firm faith we may receive at the Holy Table His body and blood, nay, receive Him in entirety, seeing that, as being very God and very man, He is truly the sacred Bread from heaven to give us life."

The rational order of public worship at the chief service on Sabbath appears to me to be the following:—1. The reading of Scripture passages inviting believers to worship, and the singing of a hymn expressing the same thought. 2. The reading of the Law (the Ten Commandments, or, for shortness, the summary of the Law), followed by the confession of sins, after which the congregation sings the "Kyrie eleëson." 3. Solemn announcement of forgiveness (salvation by grace) to all who believe or repent (either by declaring absolution, or by reading passages from the Scriptures), and a song of thanksgiving by the pardoned soul. 4. Reading of portions from the Holy Scriptures (Old and New Testaments), followed by the reading of the articles of belief (in the French Reformed Church this is the Apostles' Creed). 5. Intercessory prayer from the Liturgy; for, adoration, humiliation, and thanksgiving having been already expressed, intercession should here be made in behalf of (a) the country and the Government, (b) the Church and its leaders, (c) all men, that they may be brought to salvation, (d) those in affliction (the sick, the dying, mourners, the tempted, the fallen, &c.), (e) the congregation itself. 6. The sermon. 7. Extemporaneous prayer. 8. The Communion (which should be celebrated as frequently as possible: thus, in the Reformed Church of France, in addition to the four great celebrations every year, monthly Communion has been introduced in several places).

Such are, in my estimation, the elements which constitute public worship. None of them can be sacrificed with impunity. As regards

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the form, this may be largely varied : there should be neither Ritualism, nor Puritanism, nor a rigid order which hinders the work of the Spirit, nor arbitrary individualism ; in this, as in everything, endeavour should be made to bring the figures in the foreground into harmony with the background.

In all reforms of public worship, popular prejudice must be taken into account. The mass of the people are much more alive to what is in the foreground than what is in the background ; but prejudices are often tyrannical, and one should have the courage to resist them. In France, among the strongest Calvinists, the employment of organs raises no complaint, while in Scotland they are condemned. On the other hand, when, in my church, I introduced kneeling at prayer, I was accused of Ritualism. In such a case one must learn to repeat the words of Tertullian : Custom is not the truth. It is strange that Protestants require to be reminded of this.

PARIS, *July*, 1881.

EUG. BERSIER.

IV.

I AM afraid that I cannot take up a position with relation to the questions under discussion which will gain for me acceptance on the part of the great body of Presbyterians ; but, as it is not to be expected that any one shall please everybody, it will be regarded as meritorious to please nobody. I do not believe that it is impossible to pray heartily with the use of a liturgy, or heartily to praise responsively to the notes of an organ. But I do have a strong conviction that there is a current setting in towards Ritualism which must be resisted if spirituality in worship is to be maintained. I may be told of many spiritual worshippers who find organs and liturgies to be not hindrances but helps to their devotions, and I have no wish to dispute the statement. But I believe that they might have attained to a higher standard of devotion if they had never rendered themselves dependent upon such helps. I may be told—as I am told, *e.g.*, by M. Bersier—that there are those among ourselves who long for such helps, and consider that an injury is done to them by the withholding of such helps from them. This statement, also, I am quite willing to admit. But is it not possible that this feeling of theirs may be founded on a mistake ? They feel their own deficiencies in spirituality of worship—and the most spiritual will feel most keenly his own deficiency—but may they not be mistaken in their idea as to the appropriate remedy ? Or, if they do find that an occasional resort to a more ritualistic service than that to which they are accustomed does stir them up to increased fervour, may this not be due to novelty and change, rather than to any superiority of the one system over the other ?

It may be well to speak of liturgical prayer and instrumental praise separately.

I. I do not think that any one, taking from the Scripture his idea of

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what prayer is, would expect *à priori* that it should be read from a book ; and even the strongest advocates of public liturgic prayers do not generally regard the use of a liturgy as desirable in private devotion. Even they seem to regard *that* as an immediate dealing of the heart of the suppliant with the heart of God, and would admit that the intervention of a liturgy would be prejudicial to such dealing. But then it is said that in public prayer the petitions of all but one of the worshippers must be directed by the thoughts and desires of another ; that it is better that the congregation should know beforehand what petitions are to be offered, than that they should "be at the mercy" of a man who may be deficient in taste, or who may be carried away by enthusiasm, or clogged by want of earnestness and zeal. This is no doubt an argument for elevating the standard of ministerial qualification, and ought to weigh with solemn pressure upon all who are entrusted with the most responsible duty of expressing the desires and aspirations of the assembled worshippers in the ear of the Lord of Sabaoth. That in these respects there is imperfection in the best, and worse than mere imperfection in many, must, of course, be admitted. But I doubt whether the adoption of a liturgy be the proper remedy,—whether it be not rather likely to perpetuate and to aggravate the disease. I wish to say nothing offensive ; but I do not think there is any lack of charity in supposing that many men may be led to acquiesce in their own want of spirituality by the feeling that its evil influence on the minds of the congregation will be mitigated ; while they might have striven after the attainment of a higher standard if they had been brought face to face with the evil in all its aggravation. In point of fact, I cannot doubt that the use of liturgical forms has in many cases lowered the standard of ministerial qualification ; that many men have undertaken the ministerial office under the idea that a main part of the work of the ministry was the decent reading of a form of common prayer, while they would have shrunk from it had they apprehended the solemn responsibility of expressing in their own language the desires and longings of the hearts of God's worshippers. I do not mean to say that this is a necessary result of the use of a liturgy. I not only admit, but I rejoice to believe, that multitudes of the ministers of liturgical Churches—of the Church of England for example—have conceived the very loftiest ideal of ministerial qualification. But the danger is not less real though many escape it.

We are often told that a liturgy is a safeguard of orthodoxy ; that in times of doctrinal laxity or of religious declension it is a great matter to have the fundamental truths of the Gospel embodied in formularies which both clergy and laity must continually repeat. That this result may have been sometimes accomplished in fact—that it was, in a certain measure, accomplished in England during the cold winter of the last century—I do not deny ; but it cannot but be to only a very limited extent. The truth which has ceased to be living truth, and has become fossilised in a liturgy, is not likely to recover its life-giving power.

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In point of fact, the arguments adduced in favour of liturgical services almost always regard the liturgy as a safeguard against enthusiasm, and undue fervour of feeling or expression. No doubt, we sometimes hear of the extreme dulness and prosiness of unread prayers; but far more frequently we are told of their unseemly raciness or their extravagant fervour. I am no apologist for the one or for the other. But the dulness on the one hand, and the fervour on the other, are generally the result of peculiarities of manner in him who officiates, and I doubt if they will be avoided by setting him to read from a book.

I end this part of my subject very much as I began. I do not hold that it is impossible to worship in spirit and in truth with the intervention of a liturgy. But certainly it accords much better with my idea of what prayer is—an offering up of our desires unto God—that men should dispense with such intervention. But, then, it is said that while this may be true with respect to private prayers, it is simply impossible in the case of public prayers; that the necessity of the case requires that all save one should pray with the intervention of a virtual liturgy; and that the only question is, whether the liturgy shall be the deliberate composition of the wisest and the best men in all ages of the Church, or the extemporaneous composition of the officiating minister or leader. It were out of place to enter here into any metaphysical discussion; but I can appeal to all who have devoutly joined in non-liturgic prayers, whether they did not feel that their own line of thought was in unison with that of their leader, and that the desires which he expressed had become their desires before he expressed them. I speak of this merely as a natural mental process, the result of sympathy, or whatever else it may be called, because there is no controversy betwixt us and such advocates of liturgies as we have to argue with, regarding the aid of the Spirit in directing the minds of those who pray. If those who use a liturgy acknowledge that it is of God's grace that they are "enabled to make their common supplications before Him," they will surely not deny that the same grace can make those supplications "common" which are expressed in the language of one of His servants.

II. The second part of our subject relates chiefly, but not exclusively, to instrumental music. In discussing various questions relating to music, I am quite aware that I am in danger of laying myself open to the charge of presumption. I am not musical; and there are innumerable questions relating to music on which I should not presume to express any opinion whatever. But the questions with which we have to do here are precisely those with which Christian men and women, of whom the great majority are unmusical, have to do; and it is not an unlikely thing that musical proficients may be incapable, through their very proficiency, of judging for us. Christian worship is an exercise, not for musicians as such, or for non-musicians as such, but for musicians and non-musicians as Christians. It must, therefore, be arranged on the platform which they occupy in common as Christians.

Now, I have been brought unwillingly to the conviction that many efforts to improve the psalmody in our congregations—with or without instruments—have tended to produce an idea in the minds of many, especially of the young, that music and praise are synonymous; that that is good and acceptable praise which is well expressed musically; and that the value of the praise rises and falls with the excellence of the music. I am very sure that this idea is a snare to many of our young people, and that it is not sufficiently counteracted by merely general statements that, of course, acceptable praise, like acceptable prayer, must come from the heart. I feel that it is necessary to inculcate and to reiterate, as a most important truth, that the most faultless musical expression is compatible with an utter negation of praise; and that the perfection of praise may come from the lips of untrained babes and sucklings, and equally untrained men and women, just as well—no better and no worse—as from those of the most musically gifted and most highly cultivated sons and daughters of song. It requires some courage to say this in these days of æsthetics and high art; but I speak what I believe. Closely related to this is the idea that there is a necessary connection between the musical and the devotional feeling. I do not say that there is no connection, else I must advocate the abandonment of psalmody as an element of Christian worship, and that I certainly cannot do, and would not do if I could. But the connection between the æsthetic and the devotional is, I am persuaded, by no means so close or necessary as some suppose it to be. The sensual, the æsthetic, and the spiritual are not merely three degrees of comparison; they differ not in degree merely, but in kind; while I am far from denying that the second may be, and ought to be, auxiliary to the third. It is because of this auxiliary possibility that psalmodic praise has a distinct place in Christian worship, and in some respects a higher place than prosaically expressed praise. But music is out of its place if it be for a moment regarded as an end, and not as a means toward a spiritual and devotional end, with which it has not a natural or invariable connection.

It is partly because I regard instrumental music as tending more than mere vocal music to the fostering of ideas which I consider so erroneous and so dangerous, that I would discourage, and, so far as I could, would proscribe, the former, while I would foster the latter,—with constant vigilance, however, to guard against the abuse of it.

But are we not to consecrate all our gifts, and especially that most precious gift of song? Are we indeed to proscribe beauty, and employ only that which is ugly and untasteful in the service of God? Those who use this argument probably have a consciousness that, as used against us, it involves a fallacy. We are to consecrate all our gifts; we are to make the worship of God approach as closely as possible to the perfection of taste and beauty. But gifts are to be employed in appropriate places; the beauty that is appropriate to one object is not appropriate to all. This distinction is recognised even by the world

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and by the least spiritual of Christians. All admit that the adornments of a palace or of a theatre may be extremely beautiful, while they would not be suitable to a church. With reference to the matter in hand, all make a distinction between sacred and profane music. To take no higher ground then, I would argue that vocal music is more appropriate to the worship of God than instrumental; less likely to foster the idea of music being simply in itself of the character of worship; more likely to serve the uses of music in the worship of God, and less likely to lead to the abuse of it. I believe that experience fully confirms this view. Wherever instrumental music has been employed, there has been a tendency, not always resisted, to put it in the place of vocal music, whereas it seems to me that any vindication that can be offered for it is as a help to vocal music, and not as a substitute for it.

THOMAS SMITH.

EDINBURGH.

V.

IN complying with the request made to me to furnish a statement "from the point of view of the Established Church of Scotland, representing briefly the grounds of that change in worship which many of her clergy deem desirable," I wish it to be understood, that in alluding to changes not authorised by the Assembly, I speak only for a section of the Church. A widely spread desire for an improvement in worship is one of the unmistakable signs of the times. Many of the most eminent Presbyterian divines who have recently passed to their rest, have, through their biographies, left something like a dying testimony in favour of a partial return to liturgical worship. I content myself with quoting one of these, which I select because of the weight of the author's name, and because he accurately expresses what is desired by those among us who are disposed to go furthest in the way of change. "The total neglect of liturgies," says the late Dr. Hodge, "is injurious. . . . These two conditions being supposed—first, that the book should be compiled and not written, and second, that its use should be optional,—we are strongly of opinion that it would answer a most important end."

The movement in the direction of improved worship in the Church of Scotland has been, upon the whole, very conservative. It has hitherto been a work of restoration rather than of innovation. We have been feeling our way slowly back to the resumption of Reformed usages which had fallen into abeyance. The chief things aimed at have been, to get rid of the ultra-Puritanic leaven which was imported into Scotland by Cromwell's sectaries and to which the subsequent degradation of our worship is mainly traceable; to revive the better practice of the past; and, while drawing upon the rich treasures of devotion furnished by the Primitive Liturgies, to retain the simplicity of the Reformed ritual. For a long period, improvement was barred by the fact that the great body of the Scottish people were mistaken as to the views

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of worship held by those of their forefathers whom they most delighted to honour. They did not know that all our Reformers were liturgical both in theory and practice; that Knox would have been content with the English Liturgy itself, *minus* a few ceremonies; that Forms of Prayer were read in our churches for nearly a century after the Reformation; that in 1637 the battle was not between Laud's Liturgy and none at all, but between that form and Knox's, which had been read as usual in St. Giles', Edinburgh, on the morning of the Jenny Geddes' riot; that the Covenanting Assembly of 1642 threatened to depose ministers who had begun to disuse the Lord's Prayer, the singing of the Doxology, and kneeling for private prayer when they entered the pulpit; that presbyteries at that time *posed* all intrants to the ministry to see that they were free both in their judgment and practice from such innovations, and required them to own the lawfulness of read prayers; that the Westminster Directory was regarded as a minimum in the way of Form by our great divines, some of whom, after spending their youth in fighting against Anglican innovations, had to spend their old age in contending against "sectarian conceits," which, however, not only prevailed, but came to be regarded as part of the sacred inheritance handed down by those who vehemently opposed them. The knowledge of such facts has removed prejudices, and paved the way for restoration, and in this the Church itself has taken the lead.

For example, the reading of psalms and lessons, as required by the Directory, had not only fallen into entire disuse, but we know on the best authority, that to have attempted the reading of God's Word in Church without note or comment would, in some places, "have almost created a schism, so great was the perverseness and weak bigotry of many." Within a few years, however, our Assembly has revived the old law, and it has met with universal acceptance. Again, "human hymns" were sung in our early Reformed Church, and approved by our Assemblies, after the adoption of the Westminster Psalm Book, but English sectarianism proscribed them, and, in some cases, rejected sacred music altogether. The Scottish people so far caught the infection, that the introduction of the paraphrases, and the contemporaneous omission of the *reading of the line*—this also an English custom, at first much disliked in Scotland—led to the formation of not a few dissenting congregations. But now, to the great improvement of our worship, the Church has sanctioned an excellent Hymnal, a Book of Anthems, and an edition of the prose Psalms pointed for chanting. Further, in answer to urgent appeals from chaplains and missionaries, she has provided a Book of Prayer for those of her children who are deprived of a stated ministry. The materials of this Book are taken mainly from the Reformed Liturgies. The *order* deviates from that long in use, with the avowed object of bringing the services into closer harmony with the recommendations of the Directory, and this improved and more complete order is now generally followed by the clergy.

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So much for the action of the Church itself ; but the movement has been carried forward by other efforts, both individual and combined. The late Dr. Robert Lee won the battle of the organ now common in all parts of the country, secured toleration for the reading of prayers, prepared, used, and published a Book of Public Devotion, which is possessed of great merit, and which has influenced the productions of subsequent workers in the same field. A number of years ago, a few of the clergy, seeing that the Church itself was not ripe for further action, and that there was danger of individuals introducing ill-considered changes, and of congregations drifting into wrong positions, formed themselves into a society which avowed for its object "the study of the Liturgies, ancient and modern, with a view to the preparation and ultimate publication of certain forms of prayer for public worship, and services for the administration of the sacraments," &c. This society soon attracted a large membership from all parties in the Church, and it has since done much to guide and control the whole movement. Its "Book of Common Order" has already reached a fourth edition, and another is in course of preparation. The great aim of the Church-Service Society, as it is called, is to provide a liturgical directory in close accordance with the doctrines and rules of the Church ; but it takes no side on controverted questions, such as the introduction of a prescribed liturgy. Several of its members are however no doubt favourable to this, and look forward to the time when the Church itself will take the matter in hand. Some of them have introduced the frequent celebration of the Lord's Supper. Some advocate daily service in the churches of our larger towns, and the leaving of churches always open for private devotion—both of which were common in Scotland from the Reformation till the middle of the seventeenth century. Many have partially restored "The Christian Year," believing it to be in accordance with apostolic practice, and of immense importance, to emphasise by special commemoration the great facts of our redemption, and feeling it to be "an uncomfortable thing to dissent from other Reformed Churches, and all the rest of Christendom."

Such are the principal changes that are being aimed at. And now to come to the grounds on which they are thought desirable. It is maintained that these things are part of our rightful inheritance as Reformed Churchmen ; that Presbyterianism is untrue to itself in so far as it has departed from them ; and that the resumption of them would not only bring us into greater harmony with the rest of Reformed Christendom, but with the Primitive Church, and thus be a move towards Christian unity on a wider scale, which we all long and pray for, but are very slow in taking any practical measures to promote.

Again, an improvement in worship is felt to be necessary to retain our own people. We have already lost enormously in India, in our colonies, in the army and navy, and in Scotland itself, from the want of a book of common prayer, from the wretched condition of many of our

churches, and from the slovenly manner in which the services are too often performed. There has been an immense secession to Episcopacy from these causes alone, and to save ourselves we must burn against the fire.

Further, it is held that the provision for worship made by the Church is neither sufficient to enable the clergy, as a whole, rightly to guide the services of the sanctuary, and to celebrate all the offices of religion, nor to enable congregations to join as devoutly and heartily in worship as they ought to do. Ministers of piety, taste, and ability may leave nothing to be desired in their services, but it does not do "to legislate for the heroic virtues." Again, there is a growing conviction that it is an entire delusion to think that there is any connection between ugliness and devotion, or that hideous churches, and bald and disorderly services, are tokens of the spirituality of the worshippers. Many believe that there is rather a connection between moral goodness and external beauty; that, by the constitution of the universe, holiness tends to clothe itself in reverential and comely forms; and that God should in all respects be served with our best. Even our Reformers urged the reparation of Churches on the ground that "they should have such preparation as pertaineth to the majesty of the Word of God," and that care should be taken "lest that the Word of God and ministration of the sacraments, by unseemliness of the place, should come into contempt." If there are people still who think "that God, who has made such stores of glorious creatures on the earth, has left them all to be consumed on secular vanity, allowing none but the baser sort to be employed in His own service," they would seem to have lost the courage of their convictions.

Lastly, it is held that worship is the highest function of the Church, that the whole subject is invested with peculiar sacredness, from the fact that the Holy Ghost has now made the Church His dwelling-place, and that we should all make it one of our chief cares worthily to glorify God in our public acts of homage and devotion.

It is believed that such changes as I have indicated are fully warranted by Scripture, and believed too that many practices sanctioned by apostolic example, are ignored by those who are content with things as they are. To take away from Divine institutions is represented in Scripture as a still greater offence than to add to them, and it is against the former danger that the Reformed Church requires to be specially on its guard.

I have said scarcely anything of the deeper principles which should regulate Divine service, because they have received little attention among us, but they are beginning to be more thought of. There is an increasing dissatisfaction with that view of the Gospel which practically stops short at the cross; and there is a tendency to go forward and to give greater prominence to the latter part of the Creed, than has been usual for a century or two. Now, to those who say with the Apostle, "It is Christ that died, *yea rather that is risen again*," who realise their union with Him as "alive for evermore," who regard it as a primary Christian

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duty to dedicate the body to God as a living sacrifice, who look forward to the restoration of their whole nature after the image of Him who now wears humanity in its ultimate form,—the idea of leaving the body out of account in religious worship savours of heresy. Further, those who believe that the Church worships in union with its Head, the great High Priest within the veil; that His intercession is founded on His sacrifice; and that through His ordinances He imparts supplies of grace to the members of His body, can scarcely fail to arrive at the conclusion, that Divine service should gather round the Lord's Supper as its central and highest act, and that this sacrament—the only part of public worship appointed by our Lord Himself—should be celebrated every Lord's Day, and that not merely in connection with His death for the remission of sin, but with Him risen again, the new source of life to a dying world. So thought the apostolic converts who assembled on the first day of the week to "break bread;" so thought the Primitive Church, whose Liturgies are simply forms for the administration of the Communion; so thought Calvin, who taught that there should be no meeting of the Church without it; and so thought Baxter, who held that "the Lord's Supper is part of the settled order for Lord's Day worship, and that omitting it, maimeth and altereth the worship of the day."

For one of the most important recent Scottish expressions of opinion on the principles of worship, I may refer to what is said on that subject in a volume just published by Professor Milligan of Aberdeen, on our Lord's Resurrection.

Before concluding, I wish to add that the Scottish clergy who have interested themselves in this subject are greatly indebted to some American labourers in the same field, particularly to the Authors of Eutaxia, and of the Book of Common Prayer amended 1661 by the Westminster Divines, and to the compilers of the (American-German) Reformed Liturgy.

G. W. SPROTT.

NORTH BERWICK.

THE VAN BUNSCHOOTEN BEQUEST.

THE Reformed (Dutch) Church in America is one of the smaller religious bodies of the country, containing something over five hundred congregations, and as many ministers. Its organisation began in 1628 among the Hollanders and Walloons who settled Manhattan Island. Accordingly, it inherited the doctrinal standards, the liturgy and the polity of the mother country, and these it retains to this day with unessential alterations. Its ecclesiastical Assemblies rise in regular gradation; the Consistory (= Session), the Classis (= Presbytery), the Particular Synod, and the General Synod. Each of these bodies has a fixed order of proceedings called *Lemmata*, according to which the busi-

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ness is usually transacted, and thereafter put on record, the minutes being kept, not in the form of a journal, but as an orderly digest of "Acts and Proceedings." Among these Lemmata is one bearing the title at the head of this paper, and, accordingly, it occurs that a visitor at any of the Classes, or Particular Synods, or even the General Synod, is sure to hear at some stage of every regular session this "Bequest" announced by the President, and read at length by one of the clerks. This is in accordance with the conditions of the legacy, as will be presently seen.

Elias Van Bunschooten was a farmer's son in Dutchess County, N.Y., who, having graduated at Princeton, N.J., studied under one of the accredited professors of theology of that day (Meyer), and was licensed to preach the Gospel in 1773. For the first twelve years of his ministry, which included the calamitous period of the Revolution, he was settled in a charge near the head waters of the Hudson River, but in 1785 he removed to the region in north-western New Jersey, where he spent the remainder of his long and laborious life (1738-1815). Here he pitched his tent in the Kittatiny Valley, which, with a breadth varying from ten to twenty miles, extends more than a hundred miles from the Delaware to the Hudson. This valley is now one of the finest grazing and dairy regions in the whole country, but at that time was thinly peopled and sparsely cultivated. Although lying less than a hundred miles from the sea-board, it was almost a wilderness, and still harassed by the occasional incursions of those uncomfortable neighbours, the savage red-men, its original proprietors. The domine's parochial charge reached the magnificent length of fifty miles, through which the settlers' axes had forced a few rough bridle-paths. It contained three preaching stations, all of which he faithfully served until the close of the century, when he took charge of a new congregation formed at a central point called the Clove, from the Dutch *Kloof*, a valley cloven by a stream. Here he "wrought with labour and travail," and with success. In the year 1803 a work of grace caused very large additions to the number of members in full communion. His influence upon the moral condition of the community was great and decided. When he came among them, things were in a very unsettled state,—the dissoluteness of manners and the inclination to infidelity which followed the Revolutionary war, working in with the semi-barbarism of a pioneer condition to restrain the progress of social order and decorum. Drunkenness, gambling, quarrelling, and kindred vices, sprang up as in a hot-bed. But the steady efforts of Domine Van Bunschooten, aided by his people, prevailed in the end, and the entire neighbourhood came to be filled with a most orderly and intelligent population.

A striking illustration of his pastoral fidelity was given after his death. He had been buried among his own people, but afterwards the remains were transferred, by order of the General Synod, to the cemetery at New Brunswick, N.J., where they now lie under a durable monument with a fitting inscription. At the exhumation, among the

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persons attracted to the spot was a very respectable woman who had grown up under his ministry. When she saw the coffin raised, the thought of his sermons and more private instructions rushed upon her mind with overpowering force. She was filled with anguish of spirit, under convictions of the light she had sinned against while enjoying the teachings and admonitions of the holy man of God. After many outcries of despair, she sank to the earth, exhausted by the tumult of her feelings. It is pleasant to know that this was not a mere passing excitement, but that in the end she found peace in believing. And so the sight of the good man's bones wrought that which his living accents had failed to secure.

The minister was a scholar and a lover of learning, as appears by the traditions left behind him, and by the venerable tomes of Dutch and Latin divinity and exegesis which he is known to have possessed. As he was never married, and so unburdened with family cares, he had time for study. With the tact of his race, he selected a beautiful and fertile glen for his permanent home—a scene of sweet seclusion, bounded by bold and forest-clad hills, and pierced by a rushing mountain stream. Here he acquired a tract of many hundred acres of hill and dale, which, with the blessing of God upon his industry and frugality, rapidly increased his worldly substance, so that he became well known not only for his general excellence of character, but also for the possession of a large property—a thing even more uncommon then than it is now among those who serve at the altar.

The way in which he was led to become a munificent benefactor of the Church is well understood. The foremost man in our denomination at that day was Dr. John H. Livingston, who had been for many years a Professor of Theology, and at the same time senior pastor of the mother church in New York. In the year 1810 he made up his mind to resign his pastoral charge and remove to New Brunswick, N.J., where he would devote himself exclusively to the duties of his professorship. But the endowments of every kind were extremely meagre. In the emergency he made an appeal to Mr. Van Bunschooten, with whom he had been pleasantly associated from boyhood, they having been born not far from each other, and having entered the ministry about the same time. In a long letter, which has been preserved,* Dr. Livingston set before his friend three great needs of the institution—a fund for the support of indigent students, the purchase of a library, and the endowment of the professorship; and he urged him in a very graceful and affectionate way to make provision for one or all of these objects, as he might prefer, by his last will and testament. The whole tone and spirit of the letter are what might be expected from its author; nor is it surprising that its object was accomplished. Frequent subsequent interviews took place between the two genial old men, and the result

* It is given at full length in an article in the *New Brunswick Review* for February, 1855, from which much has been drawn in the preparation of this paper.

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was that Mr. Van Bunschooten did not wait for *post mortem* liberality, but became his own executor by adjusting the business for the most part before his death. Accordingly, in the year 1814, he gave the sum of more than fourteen thousand dollars, which was afterwards increased by a bequest in his will to seventeen thousand dollars, the income of which was to be applied to "the support and education of pious youth who hope they have a call of God to preach the Gospel of Jesus Christ," and as such are recommended by the General Synod. By accumulation the fund was suffered to reach the amount of twenty thousand dollars, at which it has stood ever since.

The donor annexed to his gift a requisition, which is perhaps the most ingenious device yet hit upon to prevent the abuse and perversion which has too often taken place in the history of trust-funds. This is contained in the two following paragraphs, which are characteristically quaint and shrewd :—

"The giver humbly desires that these terms be recorded in the record of the General Synod, and in the record of the Particular Synods, and in the records of all the Classes belonging to the General Synod ; *and to be read in the said judicatories at their ordinary meetings* ; not for aggrandisement or self-ostentation, but to be an humble pattern for others to copy after ; if, the thing being so kept alive and considered, who knows whether God in His good Providence would not move some to do the like.

"It will also be the delight of him, the bestower, and others, that all officers of the college live frugal and industrious, and thus set a good pattern to their pupils ; and all ecclesiastical officers deport themselves diligent, frugal, and pious before those over whom they are set for edification ; thus to prepare not only for heaven, but also for the approaching millennium—the commencement of which may not be at a farther distance than the present living. It is also the humble and sincere request of the donor that the above said officers exhibit no special inclination for luxury and accumulation of wealth, which is offensive and bars the door of donation. On the said terms and recommendations the giver is willing to bestow as before mentioned."

The donor's foresight has been abundantly justified. His money has been safely preserved, and always applied as he directed. Through all the storms and financial crises of two generations, the fund has been kept unimpaired, and is to-day larger than when he left the world. The amount seems now rather small to be so constantly commemorated, but it was large for that early day, and was, it is believed, the first endowment in America for theological education. For sixty-five years, the fountain which Domine Van Bunschooten opened has been sending forth its streams. One hundred and fifty Christian ministers have been aided by his gift in their preparation for their work, and not a few of our congregations are to-day receiving the bread of life at their hands. Some, indeed, of those who obtained this aid proved unworthy ; but

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after making all due allowance for these, it still remains true that incalculable good has been accomplished. The list of the living and the dead who have, by this provision, been helped into the ministry, is one that is cherished in grateful memory by our whole Church, and by all who love the Lord. The names of the eminent missionaries Abeel and Thomson and Pohlman, as well as of many others still living, are on it. The humble pastor of the Clove was the means of sending the truth and grace of his Redeemer to China and India and Japan, as well as to many a waste and solitary place on our shifting frontier. Nor does the work cease. Every year, two or more new additions to the working force of the ministry are made.

But the direct effects of this bequest, great as they have been, yield in importance to those that are indirect. Coming when it did, it breathed new life into the whole denomination. It showed how the theological professoriate could be put upon a firm foundation, and the eager hopes which had been so long vainly cherished could be fully realised. And the constant reading of the simple, direct, and manly words of the bequest kept the thing alive,* and opened many another door of donation which, but for this, might have been ever barred. Scholarships have been successively founded from year to year, until now the aggregate funds for ministerial education are six times as much as the amount of Mr. Van Bunschooten's bequest. At the same time, the Theological Seminary has been endowed with a sum still larger (\$225,000), and furnished with admirable buildings for lecture-rooms, dormitories, professors' houses, a large and costly library, and a museum.

The most pronounced and characteristic feature of the Dutch Church in America was its resolute purpose to have a learned and thoroughly trained ministry. Differences of opinion as to the best method of reaching this end greatly distracted the body during the colonial period, and at one time threatened its destruction. It surmounted the evil just before the Revolution, and set slowly to work to found its institutions on a broad and enduring basis. The first mighty single impulse in this direction came from Elias Van Bunschooten, and it continues to operate to this day. Nor can any one say when its beneficent influence will cease. There are those who deprecate, as evil, all organised forms of assistance to persons seeking to enter the ranks of the ministry. To such, it seems a sufficient reply to say that in every age of the Church it has been chiefly the poor who consecrated their children to the clerical office, and therefore in all ages outside help has been needed and given. The teachings of experience are

* More than half-a-century after Mr. Bunschooten's death, a layman of New York, attending a meeting of Classis as a delegate, heard for the first time the terms of the bequest read by the clerk. He was so impressed by the quaint simplicity of the document that he procured a copy of it, which he keeps to this day as a stimulus and a pattern.

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vain, if it is not better that such help should be furnished by stated persons, at stated times, and under a wise system of regulations, than left to the irregular operation of sympathy, contiguity, or caprice. In the Reformed (Dutch) Church of to-day, it is a fact that one-third of all those who minister at her altars have received assistance during their preparation for the sacred office, and yet that third is not one whit behind the other two-thirds in any mental or spiritual gift, or in the degree in which the Divine blessing crowns their labours.

And there is still room for more able and faithful ministers of the new covenant. The increased population of our country, and its ever-widening diffusion over the region west of the Rocky Mountains, will task the energies of all the Evangelical Churches to meet its demands. Nor can the time be foreseen when the prayer which our Lord put into the mouth of His disciples will cease to be appropriate. "Pray ye the Lord of the harvest that He will send forth labourers into His harvest." But if this Divinely-taught prayer be put up in faith, it will be accompanied by strenuous, and self-sacrificing, and well-considered efforts to secure its answer according to the accustomed methods of Providence. Among those efforts, none have been more signally blessed than educational endowments. These are imperatively necessary in order to obtain the thoroughly qualified men whom the times demand. In the college of the apostles, only one was a man of liberal education, but that one did more for the Church and the Master than all the rest together. The instructive lesson thus taught at the founding of the Christian Church surely ought not to be forgotten in any subsequent age.

TALBOT W. CHAMBERS.

NOTES OF THE DAY.

THE DEAD.—Midsummer and the tomb are ill-fitting comrades, but they often meet. We look round to-day on many a recent grave, the resting-place of good and faithful servants. First, we recall Dr. THOMAS MAIN, of Edinburgh, one of the Philadelphia delegates, the Moderator of the General Assembly of the Free Church of 1880, a Christian gentleman of the true type, full of pastoral activity, yet ready for public service, one who sought not great things for himself, but was content to fill up his years of service with good, steady, honest work for his Master. Next comes up the memory of the Rev. JOSEPH TAYLOR, of the Irish Presbyterian Mission at Gujerat, in Western India, the son of a missionary, and the father of three; a fellow-student of David Livingstone's, and like him in his true, self-denying, devoted spirit; known and honoured by all Indian missionaries. He is said to have been the best Gujerati scholar in the world; and his latest work, executed during the last few weeks of his life, was to translate the Confession of Faith into that language. THOMAS CONSTABLE, an Edinburgh layman, had more to win for him love and esteem than the fact of his being the son of the great publisher who was the friend of Sir Walter Scott, the founder of the *Edin-*

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burgh Review, and the author of a new publishing era in the Scottish metropolis. Mr. T. Constable was a Christian gentleman of a singularly refined and gentle type, affectionate and tender almost to a fault, whose own spirit was mirrored in the picture he lately drew of the Rev. Charles de Boinville, of Kingston-on-Thames, a work noticed in these pages when it appeared about a year ago. The Grange Cemetery of Edinburgh, which contains so much venerable dust—Chalmers, Guthrie, Duff, and many more—bears no purer name on its monuments than that of Thomas Constable.

The Church in London, and far beyond the limits of London, mourns Dr. JOHN CUMMING. An earnest champion of Evangelical truth, he was a great power in its behalf during a long and successful ministry. Faithful to his Presbyterian training, he did much to commend the simple strain of Scottish worship, and the Scriptural character of Scottish preaching, especially to the upper classes in London. As an author, he was voluminous and remarkably popular. His faith in unfulfilled prophecy was much stronger than his interpretations of its details was happy. Dr. Cumming kept too much aloof from his Presbyterian brethren, but he approved of the Presbyterian Alliance, and would have been present at the meeting in London that prepared its constitution, but for unavoidable causes of absence.

From Edinburgh and London we pass to Paris, and here too we find all good men full of sorrow for dear Dr. GEORGE FISCH. It is hardly needful to say anything of the character and the labours of one so well known and so much esteemed and loved. For many a year Dr. Fisch has been identified with the work of the *Société Evangelique*, and with the evangelistic operations of the Free Church of France. With a charm of manner that drew all hearts, he combined a true devotion to the cause of his Master, and a large catholic heart that loved all good men. He was at New York, at the famous meeting of the Evangelical Alliance, and at Edinburgh at the first Presbyterian Council. He was in Paris during its famous siege, and no one who ever heard him describe what he and his family went through can forget the touching details. He was a brother-in-law of Dr. Edmund de Pressensé. His prayers must have been largely made up of intercessions for his friends, for he used to tell them that every morning he paid a visit to their homes.

Thus does the General Assembly and Church of the first-born perpetually add to its glorious ranks. May we all be followers of them who through faith and patience inherit the promises!

A FIELD-DAY FOR MEDICAL MISSIONS.—Edinburgh is the only place where there exists a training establishment for Medical Missionaries. "The Livingstone Medical Missionary Institute" perpetuates the name, and provides for the continuation of the work of the most distinguished member of the honourable band. On the evening of Sunday, the 3rd July, a most interesting and crowded meeting took place in Edinburgh, at which no fewer than eight young medical men were commended to God, previous to their setting out for their several fields of labour in India, China, Africa, Rome, &c. The few words spoken by each of the students showed that they were not only men of true devotion, but of ability and vigour besides. Nor are these the only medical men who are now preparing to go forth as missionaries. Divinity students must think what they are about, otherwise medical students will outstrip them in missionary zeal. A large proportion of the men are Presbyterians. No fewer than three of the eight are members of one Edinburgh congregation—Barclay Free Church, Rev. J. H. Wilson's. This congregation has long been eminent for training *workers* of all kinds for Christian service, and now it reaps a blessed reward.

A CALL TO HUMILIATION.—An address has been issued, bearing the signatures of the Archbishop of Canterbury, Earl of Aberdeen, and many more of the most influential friends of religion, calling on their brethren to observe either Saturday or Sunday, the 23rd or 24th of July, for prayer and humiliation before God on account of the sins of the country. Even though that day will be past before

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this notice reaches our readers, it is not too late to enter into the spirit of the proposal. What seems to be felt is, that there is a sad growth of daring ungodliness, especially among the wealthier classes. Licentiousness, which had hid its face in the earlier years of Queen Victoria's reign, begins to strut about, impudent and unabashed. The violation of the Lord's Day becomes more pronounced. Dancing and lawn tennis are carried on without restraint where a few years ago they were utterly unknown. Practical godlessness abounds, and the very profession of religion is disowned.

Thus the Church and the world must again separate. Earnest men are thrown back towards Puritanism. It is felt to be not only necessary to keep aloof from the ways of the world, but to protest against them. It is quite possible that we shall find repeated the experience of the seventeenth century, and have amongst us one party for the free, unrestrained enjoyment of life, and all the good things thereof; and another party, who by way of protest, will be driven to Puritan abstinence, and hard and fast Puritan rules generally. Spiritual life can never remain *in equilibrio*. And sometimes, for its own protection, it has to retire within very rigid lines of defence. The very men who are trying to break down our Sabbaths, as being too strict, may very probably drive Sabbatarians to a more rigorous Sabbath-keeping than ever.

NOTES FROM NEW YORK.

NOT SO BLACK AS REPRESENTED.—An American clergyman of good repute favoured the readers of *The Catholic Presbyterian*, of April last, with a very interesting paper on the North American Indians and the wrongs they have suffered at the hands of the white men. The truth in that matter is bad enough. I do not believe that the conduct of the British Government, in its dealings with the natives in Asia or Africa, has been any worse than the Indians in America have experienced at the hands of the people who have sought their lands and crowded them out. But it is the duty of writers for the press, especially for foreign periodicals, to be cautious in making statements that affect the truth of history and the honour of nations. Your correspondent said of the Indians in this country:—"It is a startling statement that more than a quarter of a million people in the United States stand bare-breasted to the bullet or greed of any one, and he who murders or despoils them can be reprimanded for breaking the peace, but cannot be tried for crime." To any intelligent American Christian, it is simply amazing that a good man in his senses could make such a statement as the above. Every one may not be acquainted with the laws of his own country, but newspapers are read very widely in this land of the free, and they furnish examples of legal punishment inflicted for wrongs done to Indians. And these instances are so many that it is a positive marvel to me that your correspondent was able to write as he did. "A man cannot be tried for crime," he says, if he "murders or despoils" an Indian. But the truth is precisely contrary to this statement; and in the name of American humanity, I beg you to let me say in the next number of *The Catholic Presbyterian*, that the laws of the United States are as precise and effective for the protection of the lives and property of red men as of white men; and in those territories where the Indians have not a government of their own, there is as much legal protection for them as for any other people. The laws punish assault on an Indian by a white person, with intent to kill or maim, by imprisonment, with hard labour, for not more than five years nor less than one year. They punish arson by imprisonment at hard labour not more than twenty-one years, nor less than two years. The U.S. Government extends to the Indian country the general laws of the United States as to the punishment of crimes committed in any place within the sole and exclusive jurisdiction of the United States, except as to crimes the punishment of which is expressly provided for in the Revised Statutes. They provide for punishment for intrusion on Indians'

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lands—a fine of \$1.00 per head for driving or otherwise conveying any stock of horses, mules, or cattle to range or feed on any land belonging to any Indian or Indian tribe without the consent of the tribe, and a penalty of \$1000 for unauthorised settlement upon lands secured or granted by treaty to the Indians. Another law is, “in all trials about the right of property in which an Indian may be a party on one side, and a white person on the other, *the burden of proof shall rest upon the white person*, whenever the Indian shall make out a presumption of title in himself from the fact of previous possession or ownership.” Other laws provide for reparation, in double the value, of any property belonging to the Indians, taken, injured, or destroyed by a white man, in the commission of any crime, offence, or misdemeanour within the Indian country.

THE INDIAN PROBLEM.—Mr. Carl Schurz, late Secretary of the Interior, contributes a paper to the *North American Review* on the Indian question. He is thoroughly master of the subject. He has studied it as a Government officer having it in his charge, and also as a philanthropist. It is his opinion that the Indians should first be induced to accept the division of their lands into separate holdings, and thus a new feature of life-work, hitherto unknown to them, would be introduced. He recommends the education of the young in schools established for the purpose. It is beyond a doubt that this vast country is to be occupied by a civilised race. The millions rushing in from Europe, and settling in the western territories, will crowd upon the Indian reservations. Collisions will ensue. Wars come from the greed or the need of the white men who rush to till the soil and work the mines. The Government of the United States is as powerless to prevent this flow of population as it is to arrest the Mississippi in its mighty journey to the gulf.

DEATH OF DR. MAIN.—The *Presbyterian Journal* of Philadelphia pays an affectionate tribute to the memory of the late moderator, the Rev. Thomas Main, D.D. The editor of that paper enjoyed Dr. Main as his guest during the Presbyterian Council, and became warmly attached to him. While in this country Dr. Main preached in Princeton and Philadelphia and other places, everywhere making a happy impression. He is the first of the Council (so far as we know) called to his rest.

DR. ANDREW BONAR AND MR. MOODY.—We are rejoiced to know that Dr. Bonar is to be with Mr. Moody in August to hold a religious conference. Mr. Moody has his summer house at Northfield, in the west of Massachusetts. He will gather around him friends from far and near to study the Scriptures, and to confer concerning the interests of the kingdom of God. Dr. Bonar will be warmly welcomed in this country, and I have no doubt that he will be greatly useful.

WATERING-PLACES AND RELIGION.—I do not know that you have in Europe the practice that is now very common in America, of converting summer resorts into religious tabernacles. In scores of places by the seaside, among the mountains, where people most do congregate for rest and refreshment, it is common now to organise courses of sermons, lectures on temperance, science, and art, with conferences and prayer, and especially with singing; and these exercises are so distributed as to occupy a month or two months. The Methodists began the system in connection with their camp meetings, but now they have become popular with many others. At Chataqua Lake, in New York State, and at Old Orchard Beach in Maine, at the Bay of a Thousand Isles in the St. Lawrence River, and many other places, these meetings are attended by thousands of people, who thus combine physical rest with spiritual and intellectual improvement. Of their advantages much may be said. Of the enjoyment, there is no question.

INSPIRATION AND ORTHODOXY.—The religious press in this country, representing the Conservative and the Radical schools of thought, is divided by the same line in its opinion of the Free Church Assembly's action on the case of Professor Smith of Aberdeen. The orthodox papers applaud the Assembly. The others condemn it as illiberal and bigoted. The Conservative press thinks there is very little use in having a Bible if it can be read according to the *Encyclopedia Britannica*. The Liberal press likes a Bible that is to be read by the light of

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human judgment. The former holds to revelation, the latter to reason. And this is the measure of public opinion. It is not probable that in any General Assembly of Presbyterians in the United States, there was a member, in May last, who would vote *against* the resolution adopted by the Free Church Assembly in the Smith case. Any one of the professors in our theological seminaries, holding such views as were reported as Professor Smith's, would be unanimously requested to resign. And the wonder with us is that men entertaining his sentiments in regard to the Bible consent to be teachers in orthodox schools.

S. IRENAUS PRIME.

GENERAL SURVEY.

GREAT BRITAIN.

PRESBYTERIAN CHURCHES.—The Established Presbytery of Edinburgh has already begun to take action in the matter of foreign missions, as the Assembly recommended. Evidently, a very resolute effort is to be made for an increase in the contributions to that important scheme.

The Rev. P. J. Mzimba, the minister of the Kaffir Church at Lovedale, writes that at the last communion 600 natives sat down at the holy table. On the 13th March, the Rev. R. Ross baptised thirty adults at Cunningham, a Transkei station, and on the following day he opened a new church in the district. The collection was £20, three cattle, thirty-three sheep and goats, ten bags of grain, and three hens. It is evident that the Transkei districts are recovering from the effects of the war, and that things are hopeful again for Christian missions.

A Free Church missionary, the Rev. K. Macdonald, was one of the preachers lately interfered with by the Calcutta police. A Mr. Harrison, a Roman Catholic, was recently made Chief Commissioner of Police for that city, and as such is also Chairman of its Municipal Council. His appointment was very speedily followed by the proceedings which have created such concern in India. Mr. Macdonald, along with a fellow-worker, was preaching in a public square, as he has been in the habit of doing for a couple of years without any complaint or opposition, when a policeman requested him to cease, a request he seems to have civilly declined. The prohibition, however, caused great alarm. What was done in the capital was sure to be repeated all over India, and bazaar preaching would be at an end. The Calcutta missionaries at once held a meeting at which every Protestant Mission, but that of the Propagation Society, was represented. There was perfect unanimity. And when a deputation made their united statement to the Police Commissioner in firm but respectful terms, Mr. Harrison was evidently taken aback. He now wanted to compromise. He had no fault to find with the missionaries, but he desired that the meetings should be held under a special license. The missionaries did not like this, though they were ready to enter into any police arrangements which might be thought necessary for securing perfect order. It would seem that the missionaries still continued to preach unlicensed, and the case was carried before the magistrates, whose decision was that the Commissioner had been acting *ultra vires*.

The United Presbyterian Committee on Correspondence with Foreign Churches have appointed the Rev. Dr. Scott, secretary for Home Missions, to attend, as the Church's deputy, the Synod of the Reformed Church of Bohemia and Moravia in autumn. The Foreign Missions Committee have accepted three young men as missionaries, one for Japan, two for Chefoo. Two additional men are also to be sent out to Manchuria. Both the Chinese and Japan Missions seem to be very successful. In Japan last year, the "Three United Missions" (United Presbyterian, Reformed Church, and American Presbyterian) added 227 adults to the Church by baptism.

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CHURCH OF ENGLAND.—Dean Burgon, of Chichester, a well-known High Churchman, has, in a letter to Canon Gregory, uttered a very loud anti-Ritualistic blast. He has no sympathy with Puritanism, and he detests the "Liberation Society" and what he regards as its revolutionary projects; but this new and monstrous thing which has appeared in his own Church, he seems to think even worse than either. He accuses Ritualists of a general disregard of truth; "honesty, sincerity, and candour" are not virtues which their system promotes. Their doctrine is corrupt in a high degree.

But Dean Burgon's strong protest has had little influence on his erring brethren. The E.C.U. has never been bolder or more pronounced than at its recent annual meeting. The president's address, the speeches of the members, the resolutions carried, were all of the no-surrender, no-compromise type. Mr. Wood scoffed at the idea that the disputes by which the Church was rent were about "vestments"; they were about the real presence, which is regarded as the Church's life and strength. "We offer to the Father," he said, "and adore and touch the very same body and blood which was once offered by death upon the Cross;" we "only value ritual because of its association with these truths," and we "cannot consent to the acknowledgment that this doctrine of the real presence is an open question." Any theory of the Royal supremacy which gives the Queen or her courts the right to decide on matters of faith or worship, was utterly repudiated.

NONCONFORMISTS.—The Nonconformists are moving earnestly for a change in the marriage laws. They complain that, as these stand at present, a slight is put on them and material injustice is done. Thus, no one can be married by what is called "special license," except with the permission of the Archbishop of Canterbury, and according "to the rubrics of the Established Church." A marriage in the "Church" costs three shillings, and a residence of fifteen days within the parish is required; it costs seven shillings in the "chapel," and a residence of twenty-eight days is required. A marriage in the chapel may only be performed in the presence of the Registrar, who is often not easily got hold of, and sometimes forgets his appointment. Nevertheless, during the last forty years, marriages outside the "Church" have risen from 8000 to 50,000.

BAPTISTS.—The Baptist Associations, scattered over England, have been holding their annual sessions. Some are fairly prosperous. The Yorkshire Association, for example, reports an addition of 200 to its membership, and a Home Mission income of upwards of £1000 a-year, by which it keeps thirty-two stations agoing. In one or two cases, works of gracious revival are mentioned. At the Bedfordshire Association each minister spoke briefly of the state of his church during the past year. In nearly all cases "the tale told was one of increased prosperity." This seems to have been largely connected with a religious awakening at Luton, which has spread to other places. Eleven congregations have added 200 to their membership as the result. At the Bristol Association some movements of the same kind were also mentioned. But the time has been one of trial in many of the country districts. We have had our agricultural depression in Scotland, but not nearly to the same extent as in England. In England, also, we believe, as in Scotland, the rural population is annually diminishing. "The village Baptist churches are passing through a severe ordeal."

The General Baptists held their annual meeting lately at Norwich. They have now, it was stated, 154 congregations and 26,000 members—an increase for the year, in the latter, of 450. The writer of what is called "The Association Letter"—apparently a sort of denominational manifesto—declared that the "doors must be made a little wider in regard to baptism." The General Baptists have a foreign mission, for which they raise about £8000 per annum—a more than creditable sum for so small a body. Orissa, in India, is the field of their missionary operations. There they have fourteen stations, thirteen chapels, and upwards of a thousand church members. Last year there were 105 baptisms.

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Mr. Arthington, of Leeds, whose heart seems to be in the Christianisation and civilisation of Africa, and who for that object gives right and left with so liberal a hand, has offered £7000 to the American Baptist Missionary Society towards establishing a mission in the "Soudan."

METHODISTS.—The Methodists in 1801 had 825 chapels in England and Wales; they have now not less than 18,000 places of worship, with 3,600,000 sittings, in which from Sabbath to Sabbath the Gospel is preached. It is said that fully 80 per cent. of their adherents belong to the wage-receiving class.

The Quarterly Circuit Reports seem to indicate an increase this year in the Wesleyan membership. At the Conference Committee, which met recently at Richmond and Didsbury, seventy-two candidates for the ministry were examined. Of the three-and-twenty who passed at Richmond (ten being declined) three were university graduates, one of them a Cambridge wrangler.

W A L E S.

THE General Assembly of the Welsh Calvinistic Church was held at Liverpool during the week beginning on the 30th of May. On Monday evening a committee met for the arrangement of business, and on Tuesday afternoon there were sittings of the Book Committee, and of the Foreign Mission Board. On Tuesday evening, when the Assembly was constituted, there were found to be present between 90 and 100 members. This seems small for a church that has 1154 congregations within its pale, but it is necessary to explain that it is not congregations but presbyteries only that are represented at its General Assembly. The larger presbyteries, numbering 5000 communicants and upwards, have the right each to send six, the smaller four, and the smallest two delegates. These, with the past moderators and other *ex-officio* members of the Assembly, would perhaps make up nearly 150: this is a much less imposing body than the Assemblies of sister Presbyterian Churches of much smaller dimensions but wider representation, but it is much more manageable, and more favourable to the despatch of business. The sitting of the Assembly did not occupy quite three days, but a great amount of business was transacted, for there were not many to speak, and those who had something to say were able to say it in a very few words.

The Rev. John Hughes, D.D., Liverpool, the retiring moderator, after delivering a most effective valedictory address, in which he dwelt on the history, the duties, and prospects of the Church, gave up the chair to his successor, the Rev. David Edwards, of Newport, Monmouth. The proceedings throughout were most pleasant and harmonious. There were no "burning questions." All the brethren, as far as is known, hold fast the old doctrines, and "the instrumental music" question has been settled in the way in which other Churches will have to settle it by-and-by, namely, by letting it alone.

The missionary report presented gave great cause for gratitude. God is blessing His work abundantly on the Khasia and Jaintia hills, and the home statistics show progress. The congregations number 1147, an increase of 19 on last year; ministers and preachers 957, an increase of 37; communicants, 118,979, an increase of 943; contributions for all purposes, £157,348, an increase of £3543.

A deputation from the Presbyterian Church of England, consisting of the Revs. T. Macpherson, and H. T. Howat, both of Liverpool, and another deputation from our brethren in America, addressed the Assembly and were very warmly received, and several ministers and elders were appointed to attend the Synod of the English Church next year.

W. WILLIAMS.

SWANSEA.

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FRANCE.

M. LITTRÉ AND THE LAST SACRAMENTS.

It is well known that M. Littré was one of the most learned and distinguished of the adherents and advocates of Positivism. The aid he gave to M. Comte was indeed so great, that, in the judgment of some, he was equally entitled to be considered the founder of the system. Recently, on his deathbed, this great champion of free-thought received the sacrament according to the rites of the Church of Rome. The following two very remarkable letters on this subject were addressed by M. Emile de Lavaleye to the editor of *La Flandre Libérale*, the first on the 8th and the second on the 11th of June. They have been republished in Messrs. Renouvier & Pilon's able journal *Critique Philosophique*, M. Pilon adding a comment, which also we subjoin:—

DEAR SIR,—Allow me to add a few words to the reflections which occurred to you in connection with the wretched comedy which was played beside the deathbed of that eminent, honest man called Littré. It is for me a new proof of this truth, to which at different times I have called the attention of the Liberals—as regards institutions and beliefs, inherent in humanity so to speak, it is only what is substituted that is destroyed.

I have often said to those who wish to revive the name of our ancestors of the sixteenth century, and call themselves *Gueux*—To bear this name worthily, you must have their logic and their courage. You pursue the Roman Catholic Church with your attacks, often ardent and full of conviction, sometimes as mean as unjustifiable, and you have not the energy to detach yourselves from it. You bark at the priest as if he were a malefactor, and on all the great occasions of your life you kneel before him: it is he who receives you at your birth, who marries and who buries you. If the *Gueux* of the sixteenth century had been as inconsistent and weak as you are, the whole of Europe would now be bowed down under the all-powerful hand of the Pope; for there would have been no emancipation either in Germany, or in the Low Countries, in England or in the United States. Either be silent, or leave the Church.

I have maintained that the only logical conclusion of Liberalism is Protestantism, for two reasons in particular among many others. First, because if it be admitted that the family and society cannot be established on the basis of an absolute negation of every religious element, Christianity, as its founder understood it, presents the best possible solution of the problems of individual and social life. Secondly, because Catholicism seizes you sooner or later, you or yours, if you do not adopt another form of worship, more conformed to the wants and the rights of humanity.

How many do we not see of these haughty apostles of free-thought who leave this world duly confessed, "administered," and blessed! Who would ever have thought that Littré, the high-priest of Positivism, would be among the number? And how many other names could I quote beside that one!

If all the decided enemies of clericalism had imitated the men of the sixteenth century—whose name, in truth, they would do well to abstain from taking—a certain ground would have been definitely conquered. At present all is given up to the chances of the fashion, or the influences of the family.

EMILE DE LAVALEYE.

DEAR SIR,—The facts which you borrow from *Le Clairon* in regard to the death of Littré appear to me only to confirm my thesis. Littré received the sacrament through the medium of his wife. This is exactly what I had called attention to; the father is a free-thinker, but the wife, representing the traditional element, remains attached to the Roman Catholic Church, and thus the daughters go to the convent, the sons to the Jesuits, and the free-thinker dies in the arms of the Church.

I find curious details in the *Pall Mall Gazette* about Littré's home-life. It is

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the exact picture of the usual state of matters in the families of our *Gueux* of the nineteenth century.

Madame and Mademoiselle Littré were not only pious but devout. Mademoiselle Littré belonged to the congregation of the Rosary, which sometimes met under her presidency in the village church of Méniel, where Littré resided. Both groaned over the infidelity of the philosopher, whom they adored. "He is a saint who does not believe in God," said they. One of his friends engaged Littré to make some attempt to bring his wife and daughter to share his ideas. He constantly refused, saying, "That would lead to bad feeling and coolness between us." The free-thinker saw instinctively that religion is necessary in the family, and he respected it. He lived isolated, and thus the family escaped him, and the day came in which he was himself caught. Littré's mother was a Protestant; his father was so hostile to Catholicism that he refused to allow his children to be baptised. During his lifetime Littré stands fast, but Rome lays her hand again upon his family, and even upon himself at his death. The separation does not last for one generation. The Holy Church soon regathers her sheep who had wandered for a moment. If Littré's father had made a Calvinist of his son, like his mother's ancestors, he would have founded a Protestant stock, and the emancipation would have been definitive.

With free-thinking you create individual opposition, but nothing permanent and hereditary. I know of no more convincing example than the home-life and the death of Littré.

EMILE DE LAVALETTE.

I cannot draw attention too closely to the conclusions arrived at in the second letter. Littré's mother was a Calvinist, but, doubtless, a very indifferent Calvinist. His father was a free-thinker, hostile to Catholicism, but at the same time hostile to the other forms of Christianity, and, it appears, he even went to the point of refusing to allow his children to be baptised in their mother's religion. It is certain, it is as clear as day, that if Littré's mother had been more zealous for Protestantism, if his father had not regarded all forms of worship with the same contempt, the family would have been much more surely withdrawn from Popery. Let Protestants think upon this. Practical religious indifference, in those who belong by birth to a religion which is in the minority—to a religion based upon freedom of examination, to a religion altogether inward and psychological—is necessarily, by its consequences, a principle of weakness and a cause of ruin to this religion. Let free-thinkers clearly understand, that theoretical scepticism, which does not distinguish between religions, but, judging them from the point of view of experimental science, not from a moral point of view, puts them all upon the same rank, under the pretext that nothing can be affirmed or denied concerning the unknowable; such scepticism, which can only be an exceptional mental state, which makes no account of the spiritual wants of the many, and of which it would, besides, be easy to show the anti-philosophical character,—this scepticism will never be dangerous to a religion which is in the majority, and is one of habit and of outward forms.

F. PILLON,

Editor of "*La Critique Philosophique*."

SWEDEN.

WE have received a long letter from the Rev. Dr. Carl Bergmann, of Waunberg, Winslöv, an aged and highly-esteemed clergyman of the Swedish State Church, adverting to an omission in the paper on "Christian Life in Sweden," in our February number. The three Englishmen therein named as having been the instruments through whom God commenced to revive Stockholm were Owen, Stephens, and Scott. To this list Dr. Bergmann is anxious that there should be added the name of the late Principal Lumsden, of the Free Church Theological College, Aberdeen. In 1855, Dr. Lumsden published a short pamphlet on the

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state of religion in Sweden, and for many years kept up an unwearied correspondence with many friends; moreover, every second or third year he visited the country. His influence, though indirect, was powerful. He sought to quicken the zeal of his friends by telling them of the revival of spiritual life in Scotland, and to rouse in them an appreciation of the principles of ecclesiastical independence, which had been exemplified in the history of the country, and recently in that of his own Church.

"The question remains," says Dr. Bergmann, "Was Lumsden's work here in Sweden quite in vain? Is it quite in vain that, in consequence of his lively exhortations, one of his friends translated and published 'The Principles and Constitution of the Free Church of Scotland,' by the Rev. Andrew Gray, of Perth, printed in Upsala, 1853, after which still more translations from the best authors of the Scotch Free Church followed? Is it quite in vain that Hammar's paper, 'Hyrkovännen,' spread the doctrines and principles of Christianity in our whole country? We do not think so. But here we ought openly and once for all to declare that Lumsden's Swedish friends and brethren, after ripe reflection, considered it better, surer, and happier in Christ's love to deal gently with the people, to avoid violent strifes and schisms, or a disruption such as the one in Scotland. They rather wished to wait, and in the meantime peacefully and faithfully prepare for the time when the whole Swedish Church, as one man, finally resolves to get a constitution more agreeing with the will of our Saviour. That time is, perhaps, not so far distant. Then, though perhaps not before, Principal Lumsden's deep and durable influence on our Swedish Church will, in a fuller measure, be gratefully acknowledged, and permanently engraved in the history of the Swedish Church."

 BERLIN.

RECENT statistics have brought to light much that is hopeful in the present aspects of Church-life in the city of Berlin. These may be taken as indications of a generally awakened interest in works of Christian benevolence beginning to be more deeply felt in all parts of the German Church; this cannot fail to have a beneficial reflex influence on the Church itself.

We have noticed that of recent years much attention has been turned to the religious training of the young, particularly in connection with Sabbath schools. There are now in Berlin 49 such schools, attended by 16,000 children, with 339 male and 605 female teachers. Each school is under the superintendence of a clergyman. There are, in addition to these, some fifty institutions of a similar kind, taking under their care 5000 little children, particularly in the poorer districts of the city. These have 37 male and 75 female teachers connected with them. They are supported by the Infant School Union, Gossner's Union, and the different parochial churches.

The number of school children belonging to the Evangelical Church is about 112,000, of these 23,900 are in attendance at the higher schools, and 88,100 at the common and elementary schools. The Sabbath-school children are drawn from the latter class. Every sixth child of school age is connected with a Sabbath school. Of children not of school age there are 148,000, and of these 6600 attend the Sabbath school. The Parochial Congregations (12) take an active part in all the work of the Inner Mission. They have numerous associations for the care of the poor, the sick, and the destitute. There are three large hospitals supported by the Evangelical Churches, under the care of 5 chaplains, and 194 deaconesses, besides other infirmaries and hospitals similarly attended to. Direct evangelistic work is energetically carried on in connection with the City Mission, the Evangelical Union, the Berlin Missionary Society, Gossner's Missionary Society, and Moon's Union for the Blind. In all these, there are engaged in Berlin, in connection with hospitals and the work of the Inner Mission, 23 ministers, 20 city mis-

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sionaries, 3 deacons, and about 250 deaconesses. The organisation of the civil authorities in Berlin is so comprehensive and complete, that comparatively little need exists for any great efforts on the part of the Churches to contribute toward the wants of their poor, yet this work is by no means neglected by any of them. But besides these there are also numerous independent parochial unions for the care of the sick and the poor in the different districts of the city. There are 8 parochial hospitals under the care of their respective Churches, giving refuge to nearly 500 persons. In addition to the operations of the Parochial Churches, there is a whole net-work of unions and associations over the city in connection with Sabbath schools, the City Mission, young men's societies, Sabbath unions for female servants, &c. There are 83 such unions, in which about 2500 persons are actively engaged, together with 289 male and 605 female teachers.

In addition to all this, we must take into account the many institutions connected with the Inner Mission. These employ about 200 labourers, extending their Christian operations over the whole city. The considerable sums of money collected in the different parishes of the city, as well as from the people generally, for the carrying on of their numerous Christian operations, and for the various foreign missionary societies, and the Jewish missions, &c., speak hopefully for the cause of Christ in Berlin. Of recent years there has risen up in that city a band of most devoted Christian men and women who are consecrating themselves to the noble work of rescuing the perishing. May the Lord richly bless their labours!

BOHEMIA.

PROPOSED HOME FOR BOYS.

It is pretty well known that our co-religionists in Bohemia and Moravia have to contend with many obstacles. Out of their poverty they have to provide funds for the maintenance of their ministers, teachers, churches, and schools. Notwithstanding, by the help of evangelical friends in other lands, and under the blessing of God, encouraging progress has been achieved, especially within the past few years.

An effort is being made to supply a long-felt need—viz., a Home for Boys of the Calvinistic faith, where they may be preserved from the evil influences now at work on them, and retained to increase the number of educated men of all ranks and professions. At present, hundreds of boys belonging to Calvinistic families are for the most part forced to spend their whole school-time, up till their nineteenth year, in Roman Catholic schools, without receiving even the rudiments of Protestant religious instruction. A Home for these youths coming from all parts of Bohemia and Moravia, would prove an incalculable blessing to our brethren there,—not merely a defence against error, but a means of strengthening the cause of truth. A town in Moravia has already been suggested as a suitable locality. Funds are required to provide,—1st, a suitable building in a town with a public college ("gymnasium"); 2nd, a foundation for poor pupils; 3rd, the salary of a superintendent.

It has been suggested that the establishment of such an institution might fitly be associated with the celebration of the centenary of the Edict of Toleration on the 13th of October next.

SWITZERLAND.

By Rev. Prof. RUFFET, D.D., *Geneva.*

THE Evangelical Society of Geneva recently celebrated the jubilee of its foundation, when there were present a large number of friends from a distance, and of former students at the Theological School, now pastors or evangelists in various

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places. The losses sustained by the Committee in the course of last year gave a peculiarly solemn character to the meetings. It was difficult, during these days of rejoicing, to forget those who had often sowed with tears; but it was sweet to think that they are now in the Father's house, far from the strife of sin. It had been agreed that the celebration should be opened with public worship, expressing humiliation and thanksgiving: this service was conducted by Prof. Ed. Barde. Nearly 1500 people were present at this first meeting, which was held in the large Hall of the Reformation.

The business meetings, popularly so-called, began next day at 9 A.M., and continued, with two short intervals, till 10.30 P.M. The grand and commanding figure of Merle d'Aubigné, the smiling face of De La Harpe, and the strong form of Th. Necker were missed from the Presidential chair. M. Louis Brocher, the present occupant of that position, is the only survivor of the band that founded the Society.

The accounts for the past year showed an income of 216,582 francs, and an expenditure of 202,596; the surplus of 13,986 francs has been employed to reduce the debt incurred during previous years, which now stands at 20,353 francs. 3645 Bibles, 8681 New Testaments, and a large number of portions of Scripture, besides religious publications, were sold last year. The number of preaching stations established in France during the last half-century amounts to 117. Within the same period, 438 students have been admitted to the preparatory School at Geneva, or have attended the Theological School; of these about 250 are at present engaged in the work of preaching, in France, Belgium, Italy, Austria, Hungary, Switzerland, Canada, Tahiti, or elsewhere. All the reports indicate encouraging progress.

More than twenty foreign delegates addressed the meetings. Among these may be mentioned the Rev. Mr. Wilson of the Free Church, Rev. Dr. Robson of the United Presbyterian Church, and Rev. Mr. Slowan of the Bible Society, from Scotland; Rev. Dr. Newell and Dr. Cattell, from the United States; Pastor Pons, vice-moderator of the Waldensian Church; Dr. Fisch of Paris, who was called to his heavenly rest a few days afterwards; and the Rev. Dr. Bruce, moderator of the English Presbyterian Church. Besides these, many ministers came from France, Italy, and Belgium, either as delegates from their Churches, or for the purpose of being present at the gathering of former students at the Theological School. This last meeting itself occupied a whole day. The one desire unanimously and emphatically expressed by the speakers was, that, along with increased study of science, the study of the Scriptures should hold the first place. In reply, it was intimated that arrangements had been made by the directors for assigning several hours more to the study of the Bible than have hitherto been spent in this way; the new arrangement begins with the month of October.

A society has been founded composed of the former students at the School of the Oratory; the members have decided to provide one or several bursaries for assisting young students.

The Theological School will continue to maintain its character of ecclesiastical neutrality, so necessary under the circumstances in which our Churches are presently placed. It would be unable to fulfil its ecumenical mission if it were attached to one particular Church. Its great need is felt to be increased submission to the authority of its Divine Head.

ITALY.

By Rev. A. MEILLE.

POPE INNOCENT III., the greatest and most cruel of all the despots that ever ruled from the Vatican, bitterly complained, in a letter addressed to the Archbishop of Milan, in the year 1209, that "the Milanese community had already granted

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them [the Waldenses] a piece of ground to build the school, in which they were wont to assemble for mutual and brotherly exhortation. That school, thy predecessor, of sainted memory, caused to be demolished, because they were under the ban of excommunication; but now *it has been erected for the second time.*" (See the *Epistolarium* of that Pope, xii. 17, anno 1209, apud Balazium, and Professor Comba's *Valdo e i Valdesi*, page 32, note 2.)

What would Pope Innocent III. say, if he were to see, now that, nearly 700 years after he thought he had extirpated them, the hated heretics are once more cropping up in Milan, and, by a strange coincidence, acquiring from that municipality itself the beautiful temple in which they will henceforth preach the Gospel, and hold their services? I know few more striking illustrations of the saying that history repeats itself, and that there is nothing new under the sun, not even the Waldensian missions in Italy. The event is all the more remarkable because it is the first time that an Italian town council treats directly with the Waldensians, recognising their right of citizenship, and selling to them an old Roman Catholic church, well knowing that it is to be used not only as a Protestant place of worship, but also with the intention of converting the Milanese Roman Catholics to Protestantism. We have in other places acquired old Romish churches to turn them into Protestant ones, but they were always obtained in some indirect way, or from private people into whose hands such edifices had fallen. But here the thing was publicly debated in the municipal council, and was agreed to, with but one dissentient voice. The decision was sanctioned by the superior provincial authority, and by the Central Board for the Preservation of Historical Monuments, so that we may well consider it as a most important step in advance for everything that concerns our standing and our rights in the country.

Let me now say something of the building itself. It owes its name of *San Giovanni in Conca* to the well-known tradition, according to which, before his exile in Patmos, the apostle John was dragged to Rome, and there plunged into a caldron of boiling oil, out of which he emerged unscathed. This is the reason why, in a niche above the central window of the beautiful old façade, there may yet be seen a rough statue of John in his caldron (*conca*). To tell the truth, we would willingly have done away with that statue; but having been obliged, in order to get the building, to promise that the same façade should be built up again, we thought it wiser to have the church with the saint rather than to have neither the one nor the other. But as a corrective we have placed, just under the great round window, the escutcheon of the Waldensian Church—the lighted candlestick resting on the Bible, and surrounded by the seven stars, with the motto, *Lux lucet in tenebris*, and underneath the words from John viii. 31, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

That old church of San Giovanni in Conca has this in common with the Waldenses, that the first origin of both is hid in the thickest mediæval darkness. Perhaps the first basilica was built in the seventh century; it certainly existed in the ninth. Of this first temple there are still standing in the present building the *apsis*, the *janua cæli*, or space intervening between the apsis and the first two pillars, and two arches. There are even older remains than these; for, underneath the nave, at the right hand, is a crypt, supported by very old columns, and ornamented with mosaics, which is believed to have formed a part of the primitive Roman edifice that was afterwards used as a Christian temple. However this may be, it is certain that San Giovanni in Conca was greatly damaged during the wars of Barbarossa in the twelfth century, and restored only in the thirteenth. The following centuries, up to the fifteenth, have left their traces on it, especially on the façade, which was thought remarkable, more perhaps for its historical importance than for its architectural beauty. At any rate, our Italians, who are extremely careful of all the records of the past, and never remove a stone but with the greatest care, would not have allowed us to get the

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church if we had not promised to rebuild the façade exactly as it was—indeed, with the very same stones, taken carefully down, numbered, and put up again as they were before.

It must be added that San Giovanni in Conca had not been used as a church for a long time. Desecrated in the eighteenth century, it has served lately as a storehouse for machinery. Nobody took the slightest notice of it, when, in planning for the improvement of Milan, it became necessary to run a wide new street right across the middle of it. Hearing of this, the indefatigable President of our Board of Evangelisation, Signor Prochet, hastened to Milan, and succeeded, along with the local minister, Signor Turino, in securing for us the part that remained standing, and which is large enough to give us an ample and commodious place of worship.

After a long time spent in restoring it, and making the necessary alterations, it was solemnly opened on the eighth of last month. The time was very well chosen, for the second National Exhibition had been inaugurated only a few days before, in presence of the King and Queen of Italy. The town was full of strangers from the neighbouring cities, and I have no doubt that the services held on this occasion will have drawn many outside hearers. It was for the Church of Milan, and especially for its pastor, the beloved D. Turino, a day of great rejoicing. Everyone felt it to be a meet recompense for his long and faithful ministry in that important city of Milan, and hoped that he would be spared to serve his Master and preach the Gospel in the new church for many years more. The opening service was conducted by the Rev. Professor Geymout of Florence, who preached an excellent discourse on Rom. i. 16. In the evening, the Rev. J. P. Meille, pastor of the Waldensian Church in Turin, preached on the words which form the motto of our Church,—*Lux lucet in tenebris*,—defending the Waldenses against the imputations of their enemies, and advocating their right and duty to evangelise. On several evenings during that week, conferences were held by ministers from other towns; and on one of the days, the Presbytery of Lombardy and the Venetian Provinces met and discussed several important matters.

Most of the Milan papers gave a very favourable account of the opening of the church. Many of the Government officials were present; but we were specially glad to welcome some dear friends from abroad, and amongst others Mr. and Mrs. Barbour of Bonskeid, who made a donation of £200 to aid in clearing off the debt that still remains on the building.

UNITED STATES.

THE AMERICAN ASSEMBLIES.

THE American Presbyterian Churches have so far retained the ecclesiastical customs of their respective ancestry as to hold the annual meetings of their Supreme Courts in the month of May. Of these gatherings, the earliest is that of the Northern Presbyterian Church, whose Assembly met this year in Buffalo. At this meeting there were present about 500 Commissioners, whose travelling expenses were paid out of a common fund. This fund, known as the "Mileage Fund," comes from an assessment by the Assembly of five cents a year on each communicant in the Church, and renders possible the attendance of a full delegation of ministers and elders from all parts of the land. It also tends to secure something like rotation of attendance—a system with many advantages, though not free from drawbacks. Until lately, each Assembly, on adjourning, appointed its next meeting for some place to which it had been previously invited, while its members were then billeted among the Christian families in the locality. This primitive practice had been the custom of the Church from the earliest period, and was not only oftentimes exceedingly pleasant, but in cases not a few a means of

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grace. Owing, however, to the present size of the Assembly, it has become necessary to make a change, and now the Assembly selects its own place of meeting, and the Delegates are "boarded" by means of the "Entertainment Fund,"—a fund raised by an assessment of less than two cents a member. This method has its social losses, but its advantages are very many.

As each Assembly meeting costs about thirty thousand dollars, economists have suggested the propriety of a *triennial* rather than an annual Assembly; but the Church has not accepted the project. Then a reduction of the size of the Assembly has been mooted; but the sum saved would in such a case be but trifling, while the difficulties to be encountered would be so formidable that the matter has been held over. Perhaps a solution of the tangle may come when the recent action of the Assembly, in rendering each Synod coterminous with a particular State, and investing it with "power to decide finally on all appeals, complaints, and references which do not affect the doctrine and constitution of the Church," shall be followed by the elevation of these State Synods into local Assemblies, to be united in one ecclesiastical confederation.

It may not yet be even time for discussing such a movement, but every one feels that something of the sort is in the air, especially since the Assembly enacted that the reconstructed Synods might remain, as at present, General Synods, or become representative bodies according as the members of each might prefer.

Some three years ago, a Committee was appointed to revise the Book of Discipline and the Forms of Church Government; this year the Assembly substantially accepted the Revised Book of Discipline, but limited the future work of the Committee to the making of only needful verbal changes in the Form of Government.

In social matters, the Assembly took more than one step forward. It appointed for the first time a Standing Committee on Temperance, during the discussion connected with which, a telegram was received from the Governor of Kansas, stating that there is not now, in all that State, a single saloon open for the sale of drink, and that while he did not expect that the recently adopted Prohibitory Law would suppress all drinking, he did believe it would operate just as the laws against larceny tell on horse stealing. Mormonism, being a religious system, is protected by the Constitution from all interference; but its feature of polygamy, viewed as a specific immorality, can be assailed. The Assembly, therefore, urged its people to use every legal method for effecting its destruction.

In reply to the Rev. J. H. Morrison of the Presbyterian Alliance of India, the Assembly approved of the formation of the Alliance, not only for its purposes of missionary intercourse, but as a possible preparation for organic relations in the future, and instructed the Foreign Mission Board to correspond with the Mission Boards of the Churches represented in this Indian Alliance, informing them of its cordial approval of the proposed Theological College at Allahabad, and of its readiness to co-operate in establishing and supporting such.

THE ASSEMBLY OF THE SOUTHERN PRESBYTERIAN CHURCH met at Staunton, Va. In a community that has so recently suffered from the terrible desolation of civil war, and that has by no means recovered from widespread ruin, large contributions for missionary and benevolent purposes could not be expected. It is, therefore, exceedingly gratifying to note that almost fifty thousand dollars were raised for Home Missions, and nearly sixty thousand for Foreign Missions during the past year. Another pleasing evidence of the recovery of the country is seen in the fact that though Columbia Seminary was closed last year for want of funds, this year the Assembly finds itself in a position to re-open it. An elaborate Report on "The Office and Work of the Evangelist" was held over till next year, as well as one on "The Nature and Functions of the Diaconate." Both of these Reports, as well as the discussions that will take place next year will, doubtless, be valuable contributions to the literature of their respective subjects.

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THE ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH met in Alleghany, Pa. The chief matter of interest to outsiders was certain action taken by the Assembly in reference to the use of instrumental music in public worship. This Church has hitherto so opposed its introduction that the propriety of using it has hardly ever been even discussed. But the world moves, and old positions are sometimes changed. Hence, by a large majority, the Assembly agreed to overture the Church in favour of a repeal of the present prohibition. This majority, however, in no way foreshadows what the reply may be, for it consisted of those who wish instrumental music; of those who, themselves indifferent, would yet give their neighbours liberty in the matter; and also of those who desire a negative response, and believe that the Church will render such. The action of the Assembly, therefore, simply shows the existence of a large party in favour of the change. The statistics of this Church are as follows:—

Congregations,	804
Communicants,	82,937
Sabbath-School Scholars,	72,030
Contributions for all purposes,	\$853,541
Or an average per member of	\$10.74

THE ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH met at Austin, Texas. Among the fraternal letters read was one from the Evangelical Union of Scotland. Temperance was endorsed by the Assembly to the extent of total abstinence from alcoholic and fermented liquors in all forms.

In reference to the Presbyterian Alliance, the Cumberland Church adopted its constitution, but at the same time resolved to send to the Council a copy of its Confession of Faith, as evidence of its being in harmony with the Consensus of the Reformed Church. (By this latter action, the Cumberland Church throws on the Council's Committee on Admission to the Alliance a responsibility for which we do not suppose that committee will thank them.)

THE GENERAL SYNOD OF THE REFORMED (DUTCH) CHURCH met at Hudson, New York. The action of the Synod on Temperance was radical, though it declined to send a delegate to a National Temperance Convention, on the ground of its non-ecclesiastical character. The munificent gifts of two sums of ninety thousand dollars each from two members of the Church, for the purposes of theological education, enabled the Synod to complete the endowments of some of their seminary chairs.

CANADA.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN CANADA.—The Assembly met in St. Andrew's Church, Kingston, on Wednesday, 8th June. In the same church the Canadian Disruption took place thirty-seven years before. In 1844 there were in all 91 ministers; at the recent meeting, about 300 commissioners were present, while there are on the roll of the several Presbyteries connected with the General Assembly 685 ministers. The Rev. Dr. Macrae, of St. John's, N.B., was succeeded as Moderator by Rev. Principal M'Vicar, of Montreal, under whose rule the business of the Assembly was transacted promptly and satisfactorily, and at the same time with great harmony. There was no exciting question before the Assembly, and there were but few cases of appeal; so that the time and attention of the Court could be mainly given to a review of the work for the year, and to the consideration of the several schemes of the Church. Such subjects as the state of religion, Sabbath schools, temperance, and Sabbath observance, received earnest attention.

HOME MISSIONS.—As usual, special attention was given to the Home Mission work of the Church. The reports brought out the fact that in the Western Section 533 mission stations had been sustained, and 209 congregations supplemented from the Home Mission Fund. In Manitoba and the North-West the

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work is enlarging very rapidly, and calls for a great increase of means and of labourers. In the Western Section the amount raised was \$37,233, not including the amount raised by the stations themselves. In the Eastern Section there are 93 mission stations, for whose aid \$1171 had been expended; while \$4343 had been expended in supplementing about 40 congregations.

FOREIGN MISSIONS.—The Presbyterian Church in Canada carries on mission work among the Aborigines in the North-West, in Formosa, and at Indore and Mhow in Central India, also in the New Hebrides, and among the Coolies in Trinidad. The work in the New Hebrides and in Trinidad is under the special charge of the eastern section of the Church, while the western section charges itself with the work in other places. The reports were interesting and encouraging. In the eastern section a debt from last year had been cleared off during this year, and the income so much increased that an additional missionary was sent to Trinidad. In the western section no addition was made to the staff of missionary labourers; but the work during the year had been expanding and prospering, and the revenue had increased so much—from \$22,471 in 1880 to \$35,434 in 1881—that a large amount of debt contracted in past years had been cleared off. It is hoped that, before long, assistance will be sent to Formosa. Additional interest was given to the subject of foreign missions by the presence and address of Dr. Mackay, of Tamsui, Formosa, whose work in the course of eight years has been very remarkably blessed. In the course of these years, 323 converts had been received into the Church, 20 chapels built, 20 native preachers trained, and 2 hospitals erected, where many thousands had received medical treatment. Dr. Mackay returns in the course of a few months with his wife and child to his loved work at Tamsui. Many prayers will be offered up for him and for his partner, whose presence has done much to draw forth increased interest in the work in Formosa.*

THEOLOGICAL COLLEGES.—The reports from the theological colleges were encouraging, so far as regards their efficiency, and the number of young men who are being trained for the work of the ministry. In some cases financial difficulties have to be struggled with; but it is hoped that soon the colleges will be all placed on a satisfactory footing in this respect. A good beginning has been made at Montreal, where several warm-hearted and generous friends of the Church and of theological education have devised and carried into execution liberal things in behalf of the institution there. One friend, D. Morris, Esq., is, at his own expense, erecting an addition to the building at a cost of \$60,000; another friend, Mr. Edward M'Kay—brother of Mr. Joseph M'Kay, lately deceased, whose praise is in all the Churches—has endowed a chair; and another friend, Mrs. Redpath of Terrace Bank, has given \$20,000 towards the endowment of a chair, to be known as the John Redpath Chair. It is hoped that these generous benefactors will have many followers.

In connection with the several theological colleges there are upwards of one hundred students, while the number of those in their preparatory course, but having the ministry in view, is still larger.

FRENCH EVANGELISATION.—The report of the work among the French Canadians was exceedingly interesting. There are 12 mission-schools, with 18 teachers and 475 scholars. There are 35 preaching-stations, exclusive of districts occupied by colporteurs. The receipts were \$22,487 for the ordinary work of the mission, besides about \$12,000 for schools, &c., making in all about \$34,845. The work is expanding from year to year, and is certainly worthy of the warmest and most liberal support of the members of the Church.

OTHER MATTERS BEFORE THE ASSEMBLY.—A discussion on the question of the ordination of those who had been priests in the Roman Catholic Church took up no small portion of the time of the Assembly. A majority of the Assembly decided that it is not necessary to come to any deliverance on the general ques-

* See an account of Dr. Mackay's work in *The Catholic Presbyterian* for May, of this year, p. 332.

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tion of the re-ordination of ex-priests of the Church of Rome, but that the Assembly would be ready at all times to give directions to Presbyteries in cases of difficulty. A lengthened discussion took place on the subject of a general Sustentation Fund. A majority of the Assembly were favourable in the meantime to a supplementing scheme. The subject will be again remitted to Presbyteries, so that they may have an opportunity of considering both plans, and of making suggestions in regard to either.

GENERAL STATISTICS.—There are now in connection with the Presbyterian Church in Canada, 730 pastoral charges; 88 vacancies; 685 ministers, including professors, &c.

There are 4 synods, with the Presbytery of Manitoba which has synodical powers; 36 presbyteries; upwards of 113,000 communicants. The amount raised for stipends and for strictly congregational purposes last year was \$993,997; and for all purposes, \$1,245,495, being an increase over the preceding year of \$83,341.

The average contribution per family for stipend was, according to the report, \$7.64; and per communicant, \$4.41; for strictly congregational objects, \$15.23 per family, and \$8.79 per communicant; for the schemes of the Church, \$2.62 per family, and \$1.61 per communicant; and for all purposes, \$19.09 per family, and \$11.02 per communicant.

AFRICA—THE TRANSVAAL

A FRIEND in South Africa has forwarded to us the subjoined translation of a record of the meeting of the Dutch Reformed Church of the South African Republic in November, 1869, as bearing on the treatment of the native races in the Transvaal. It was to the credit of the Rev. F. Lion Cachet that he moved the resolution which stands in his name, and by which he is still, we trust, prepared to stand.

"Extract from a Short Report of the Acts of the General Assembly of the Dutch Reformed Church of the South African Republic in their Session of 1st November, 1869, and subsequent days, at Utrecht."

"Fifth session, Friday morning, 5th November.—The following motion was next brought forth in order:—

"That the Assembly, taking into consideration that the existing laws of the land against slavery and traffic in Caffre children are almost universally (*ad lit.*, exclusively) a dead letter, do resolve to apply Church punishments on those Church members who henceforth shall make themselves guilty of buying, selling, bartering, giving, or receiving Caffre children in contravention of the laws of the land."

"This motion of the minister of Utrecht (the Rev. Mr. Cachet at that time) being expounded, was most amply spoken on; and, after a long discussion, it was resolved to send it to the different consistories (*kerkeraden*) for their advice thereon."

NEW ZEALAND.

By Rev. CHARLES FRASER, *Christ Church, N.Z.*

THE Presbyterian Church in New Zealand is divided into two parts—the Presbyterian Church of New Zealand, and the Presbyterian Church of Otago and Southland. However anomalous and illogical this array of names may be,—for Otago and Southland are, in very deed, parts of New Zealand—it is in exact accordance with facts, and with the natural outcome of events, and is formally recognised by the Legislature of the Colony. For it was the early ambition of the settlers in Otago (including Southland) to stand apart from the rest of the Colony, and to give to this Britain of the South an additional point of resemblance to the mother country, by making that portion of it which lies

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furthest from the equator distinctively Scotch, and, above all, distinctively Presbyterian. The settlement was formed under the auspices of influential members of the Free Church of Scotland, and provision was made, in the disposition of the land, for large endowments to the Presbyterian Church. The discovery of gold, and the consequent influx of population, rapidly and permanently increased the value of these endowments. Hence the Church of Otago possesses exceptional advantages, which make it somewhat indifferent to amalgamation with its less fortunate neighbours; hence, too, a somewhat pronounced ecclesiastical conservatism, and a dislike of any departure from the well-remembered forms and practices of the old country. A visitor from the banks of the Forth or Clyde, landing in Dunedin, would see little to remind him of his distance from home; for his eye could have never rested on lovelier scenery than that around him, and his ear would be regaled with the true Scotch accent of the passers-by,—a little softened perhaps, but unmistakable. Probably the features that would strike him as most peculiar would be the houses built of wood, and the two handsome city churches—not unworthy rivals of even the finest in either Edinburgh or Glasgow.

The general condition of the Church in the country districts is in keeping with the impressions thus early made. Throughout the province are to be seen substantial and often elegant churches and manse. There are, in all, fifty-eight charges and fifty-four settled pastors, while the number is being steadily increased.

The General Synod, which meets at Dunedin once a-year, includes five Presbyteries. At its last meetings in 1880 and 1881, the business was of the varied character becoming a prosperous Church. The Sustentation Fund, the Mission Field, Church Extension, and the connection of the Church with the local University and College, were the principal subjects of discussion. In regard to the last-mentioned topic, the Otago Church is especially to be envied. Among the funds placed at its disposal are some which are destined for higher education. Out of these, a salary is provided for a Professor of Moral and Mental Philosophy. A second professorship was established from the same source at last Synod; and well-grounded indications were given of the future establishment of a third. The subjects for which a preference was shown were those of English Language and Literature, and Social Science, embracing Government, Jurisprudence, and Political Economy. From the liberality and unsectarianism which have always characterised University appointments in Scotland, the Church and the Colony may be alike congratulated on the fact that the election of our Professors rests with Commissioners appointed there. It may be taken as a guarantee that the interests of religion as distinguished from sectarianism, and of freedom of opinion as distinguished from unbridled scepticism, will be firmly upheld. The establishment of a Chair of Sociology may be regarded as an indication of that spirit of progress which characterises the Colonies, and which, in matters pertaining to New Zealand University, is further seen in the admission of ladies to classes, scholarships, degrees, and honours, not by any special resolutions, but as a matter of course.

The Sustentation Fund of the Otago Church provides an equal dividend of over £200 to the ministers; while the Foreign Mission maintains two ministers in the New Hebrides, one missionary to the Chinese, and one to the Maories, or natives of New Zealand. The Work of Church Extension is carried forward with steady energy, so as to keep equal pace with the settlement of the country.

The Presbyterian Church of New Zealand includes the Synod of Canterbury, and the Presbytery of Nelson, in the Middle Island, along with the Presbyteries of Wellington, Hawke's Bay, and Auckland, which cover the whole of the North Island. Canterbury, which adjoins Otago, was originally an Anglican settlement, and was meant, in imitation and rivalry of Presbyterian Otago, to develop the principles of High Church Episcopacy. The natural result has been, that ritualism of a pronounced form characterises the English Church in almost every

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quarter. The endowments secured for it are still more liberal than those of Otago. Whether it be that the clergy had more influence, or that they were regarded with less jealousy by the laity, the Church Educational Endowments in this province were not directed, as in Otago, to secular purposes, but were left for their original end. Hence the establishment of a large Grammar School, of a Divinity School, and a College for Students attending the University classes. While the University is here, as throughout the Colony, public and unsectarian, these three institutions are strictly denominational, and must exert considerable influence in the departments of secondary and university education, besides securing for their clergy a more satisfactory combination of university and theological instruction than has ever been afforded in England itself.

The Synod of Canterbury, embracing the Presbyteries of Christ Church, Timaru, and Westland, contains twenty-six settled charges, which will soon be increased to thirty. The Presbyteries of Nelson, Wellington, Auckland, and Hawke's Bay contain forty-eight settled charges. Throughout most of these districts the disputes with the natives, which have caused such serious embarrassment in State affairs and in the settlement of the country, have also greatly hindered the progress of the Church. The ministers who reside near the principal centres of population, as at Auckland, Wellington, Wanganui, and Napier, are, no doubt, as comfortably placed as they could be in any part of the home country; but those who occupy the outlying districts have many difficulties to contend with. There are among them some models of a faithful and laborious ministry. They have wide ranges of country to overtake, with eight, nine, or ten preaching stations as centres for the sparse population. It is for these quarters mainly that the Church of New Zealand requires to ask aid from any Colonial Mission Fund. A Sustentation Fund has been started within the last two years, which, though but very partially supported hitherto, bids fair to bind our Church into one compact body, and to strengthen it greatly in its weaker congregations.

The New Zealand Church is so much of a mission itself, and is everywhere so largely engaged in extending its borders and strengthening its foundations, that it cannot do much for foreign missions. Nevertheless it maintains a missionary in the New Hebrides, and has several agents among the Maories.

A movement has repeatedly been made in the direction of uniting the Presbyterian Church of the North with the Church of Otago. There is no real ground for their standing aloof. Both of them include ministers and members from the Established, Free, and United Presbyterian Churches of Scotland, and from the English and Irish Presbyterian Churches. Union will no doubt, ere long be effected, but it will be brought about as a matter of necessity and not of mere sentiment.

There is perhaps no British colony in which the Presbyterian Church has made more rapid or more permanent progress. Though, of course greatly inferior in strength to the Episcopal Church, it far outnumbers any other. Indeed, setting aside the Episcopalians and Romanists, it exceeds all the others put together. And yet, Presbyterian ministers here, with a great opinion of the noble field presented for their Church, sometimes think they are hardly dealt with by their brethren at home. Roman Catholic immigration had of late years been so encouraged by the Irish priests that it had to be checked by the Colonial Government. Wesleyan and other Methodist ministers have not been slow to follow so good an example. But many Presbyterians who have come here have done so rather against than by the advice of their ministers. If Scotland is still what it formerly was, there must be many honest, industrious, and intelligent families who would find comfort and independence here such as they will never reach at home. There are no drawbacks here in climate, soil, wages, or land-laws; our chief obstacles are scepticism and whisky. The recent census, which, by the way, brings up the European population to about half-a-million, returns a surprising number of professed sceptics. In Dunedin, infidelity is somewhat outspoken and rampant. As to intemperance, the money spent in intoxicating liquors would

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support all the churches, all the schools, and all the poor. Still, this is a great country with a great future.

According to the old Greek idea, colonisation was a noble work. In these modern days, the Christian Church can find no more promising field for its labours than the Colonies. A dead weight presses upon every effort to raise the sunken masses at home; and the success is always very limited. The teeming millions of India yield at the best but a fractional percentage of converts. But the labours of a few years in a colony produce a flourishing, independent congregation, able to join in the work of establishing new centres of Christian activity, and so to return, in the best possible manner, the help extended to its struggling infancy.

BOOKS RECEIVED.

- Via, Veritas, Vita.* London: Elliot Stock.
 Westminster Confession, with Notes by Rev. John Macpherson, M.A. Edinburgh: Clark.
 The Christian Plea against Modern Unbelief. By R. A. Redford, M.A., LL.B. London: Hodder & Stoughton.
 The Chief End of Revelation. By A. B. Bruce, D.D. London: Hodder & Stoughton.
 The Mosaic Era. By J. M. Gibson, M.A., D.D. London: Hodder & Stoughton.
 The Logic of the Christian Evidences. By G. F. Wright. London: Dickinson.
 A Scotch Student—Peter Thomson. Edinburgh: Macniven & Wallace.
 Religion in England. By J. Stoughton, D.D. 6 vols. London: Hodder & Stoughton.
 On Bible Revision. By S. Newth, D.D., New College, London. London: Hodder & Stoughton.
 Thomas Chalmers, D.D. By Donald Fraser, D.D. London: Hodder & Stoughton.
 The Gospel in Italy. By Rev. T. B. Johnston. Edinburgh: Oliphant.
 The Pulpit Commentary. Numbers. London: Kegan Paul & Co.
 Indian Evangelical Review. April. Calcutta.
 Letters of Samuel Rutherford. Edited by T. Smith, D.D. Edinburgh: Oliphant.
 Jesus of Nazara. By Dr. Keim. Vol. V. London: Williams & Norgate.
 The Expositor. Vol. I. 2nd Series. London: Hodder & Stoughton.
 The Mosaic Authorship of Deuteronomy. By A. Stewart, LL.D. London: Nisbet & Co.
 Eighth Annual Report of Woman's Foreign Mission Society. Philadelphia.
 Jesus Christ, the Faithful Witness, &c. By R. Flint, D.D., LL.D. Edinburgh: Blackwood.
 Funeral Sermon on Dr. Adam Cairns. By Rev. D. S. McEachran. Melbourne.
 The Homiletic Quarterly. July. London: Kegan Paul & Co.
 Der Grossvater. Ein Lebensbild. Stuttgart: Kröner.
 The Book of Judges. By G. C. M. Douglas, D.D. Edinburgh: Clark.
 Lectures in Defence of the Christian Faith. By Professor Godet. Edinburgh: Clark.
 The Church's Need. Bohlen Lectures, 1881. London: Nisbet & Co.

ERRATUM IN JUNE NUMBER.

IN Dr. Lansing's letter on Egypt, for "we could not put upon our ruling elders the duty of teaching without scholars," read "without salaries."